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CAMBRIDGE TESTS
WITH NOTES

SOCIETY OF FRIENDS
1847



600085388-



THE
ALCESTIS OF EURIPIDES.

Cambridge :
PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.

THE
ALCESTIS OF EURIPIDES.

With Brief Notes for Young Students.

BY

F. A. PALEY, M.A.

EDITOR OF AESCHYLUS, EURIPIDES, ETC.



CAMBRIDGE:

DEIGHTON, BELL AND CO.

LONDON: WHITTAKER AND CO., G. BELL AND SONS.

1875.

292. 1. 50.

INTRODUCTION.

THIS beautiful play is the earliest of the extant works of Euripides. It was acted B.C. 439, in the archonship of Glaucinus (Ol. 85. 2), when the poet carried off the second prize with the tetralogy comprising the "Cressae," the "Alcmaeon at Psophis," the "Telephus," and the "Alcestis." References to the *Telephus* and the *Alcestis* occur in the "Acharnians" of Aristophanes, which was brought out B.C. 425.

The plot of the play turns on the well-known myth of Apollo serving in the guise of a mortal man in the house of Admetus, King of Pherae in Thessaly, and in return for the kindness received from that prince, obtaining from the Fates a release from death for Admetus, on condition of some substitute being found. Upon which (to use the words of Plato, *Sympos.* p. 179 c) "Alcestis so far exceeded Admetus' parents in affection through her love, that she made them appear aliens to their son and related only in name. And in consenting to die for him she was thought both by gods and men to have done so noble a deed, that although many others had performed many honourable exploits, to her almost alone the gods gave this special prerogative, viz. the permission that her soul might return from Hades."

The play is full of highly poetical passages, and has a pathos exceeded perhaps by none. The self-devotion of the wife is well contrasted with the selfishness of the father of Admetus, Pheres, who argues the point with his son, and contends that the senior is by no means bound to die for the junior, or the parent for the son. The plot required,

of course, that Admetus should save his own life at the cost of his wife's, so that we must reconcile as we can the strong affection he shows for her with his preference of his own life to hers. And perhaps we cannot justly say that there is anything really unnatural in the poet's treatment of the subject. It is not given to every one to be a martyr or a hero. Admetus shows (v. 956) his consciousness that he will be ever after taunted as a coward. Perhaps, too, we may say that the life of a prince was fairly regarded in a somewhat higher light than that of a private individual, and that of a man generally as of greater value than that of a woman.

In the midst of his grief for the decease of his wife, Admetus is surprised by the arrival of Hercules, who is on his way to Thrace in the performance of one of his labours. The strong sense which the Greeks had of the duties of hospitality induces the prince to insist on his guest remaining even in a house of mourning. After a somewhat boisterous enjoyment of the banquet, Hercules learns the facts of the case; and to requite his kind host, he lies in wait for the demon Death, and by grappling with him recovers Alcestis from his grasp. At first he conceals the real nature of the service, and merely asks permission to leave under the care of Admetus a woman whom he pretends that he has won as a prize in a contest.

The myth is capable of a plausible explanation. Apollo, as the sun-god, was supposed to visit the earth when he descended from the sky in the far west. Thus, according to a well-known Indian (and indeed Egyptian) doctrine, the god was believed to have taken a human form. Hercules himself is a sun-god, but in the different attribute of the all-powerful benefactor and preserver of mankind.

The character of Alcestis shows a calm resignation, a motherly and conjugal love, and a faith in the reward of a well-spent life hereafter that is only equalled by the aspiration of Socrates in the *Phaedo*. The affection of Admetus too is as deep as sincere, and his despair on entering his deserted mansion after the funeral (935—961) is most touchingly described.

The style of the play is generally simple, and the versifying is of a less artificial kind than in many of the later plays. It has been thought by some to partake of the character of a tragi-comedy, the representative of the satyric drama which usually followed a "trilogy" of three continuous and connected tragedies. In whatever light it is viewed, it is a very fine play, though to modern readers the rhetorical arguments and quibbles may seem to savour of affectation. Euripides was called by Aristophanes (*Pac.* 534) ποιητὴς ῥημάτων δίκαικῶν, but the fault lay perhaps rather in the taste of the audience than in the special predilections of the poet. He was, in fact, a most humane and right-feeling man. He had known troubles himself, and he knew human nature well, and how to express his sympathy with others.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΑΠΟΛΛΩΝ.

ΘΑΝΑΤΟΣ.

ΧΟΡΟΣ ΠΡΕΣΒΥΤΩΝ ΦΕΡΑΙΩΝ.

ΘΕΡΑΠΑΙΝΑ.

ΑΛΚΗΣΤΙΣ.

ΘΕΡΑΠΩΝ.

ΑΔΜΗΤΟΣ.

ΕΤΜΗΛΟΣ.

ΗΡΑΚΛΗΣ.

ΦΕΡΗΣ.

ΕΥΡΙΠΙΔΟΥ ΑΛΚΗΣΤΙΣ.

ΑΠΟΛΛΩΝ.

ὦ δώματ' Ἀδμήτει, ἐν οἷς ἔτλην ἐγὼ
θῆσαν τράπεζαν αἰνέσαι, θεός περ ὦν.
Ζεὺς γὰρ κατακτὰς παῖδα τὸν ἐμὸν αἷτιος
Ἀσκληπιὸν, στέρνοισιν ἐμβαλὼν φλόγα·
οὗ δὴ χολωθεὶς τέκτονας δίου πυρὸς 5
κτείνω Κύκλωπας· καί με θητεύειν πατὴρ
θνητῷ παρ' ἀνδρὶ τῶνδ' ἄποιν' ἠνάγκασεν.
ἔλθων δὲ γαῖαν τήνδ' ἐβουφόρβουν ξένω,
καὶ τόνδ' ἔσωζον οἶκον ἐς τόδ' ἡμέρας.
ὅσιου γὰρ ἀνδρὸς ὅσιος ὦν ἐτύγχανον, 10
παιδὸς Φέρητος, ὃν θανεῖν ἐρρυσάμην
Μοίρας δολώσας· ἦνεσαν δέ μοι θεαὶ
Ἀδμητον Ἀιδην τὸν παραντίκ' ἐκφυγεῖν,
ἄλλον διαλλάξαντα τοῖς κάτω νεκρόν.
πάντας δ' ἐλέγξας καὶ διεξελθὼν φίλους, 15
πατέρα γεραιάν θ' ἢ σφ' ἔτικτε μητέρα,
οὐχ ἦρε πλὴν γυναικὸς ἣτις ἠθελε
θανεῖν πρὸ κείνου μηδ' ἔτ' εἰσορᾶν φάος,
ἢ νῦν κατ' οἴκους ἐν χεροῖν βαστάζεται
ψυχορραγοῦσα· τῇδε γάρ σφ' ἐν ἡμέρᾳ 20
θανεῖν πέπρωται καὶ μεταστῆναι βίου.
ἐγὼ δὲ, μὴ μίασμά μ' ἐν δόμοις κίχῃ,
λείπω μελάθρων τῶνδε φιλτάτην στέγην.
ἦδη δὲ τόνδε Θάνατον εἰσορῶ πέλας,
ιερῇ θανόντων, ὃς νιν εἰς Ἀιδου δόμους 25
μέλλει κατάξειν· συμμέτρως δ' ἀφίκετο
φρουρῶν τόδ' ἡμαρ, ᾧ θανεῖν αὐτὴν χρεών.

ΘΑΝΑΤΟΣ.

α α.

τί σὺ πρὸς μελάθροις; τί σὺ τῇδε πολεῖς,
 Φοῖβ'; ἀδικεῖς αὖ τιμὰς ἐνέρων 30
 ἀφοριζόμενος καὶ καταπαύων.
 οὐκ ἤρκεσέ σοι μῶρον Ἀδμήτου
 διακωλύσαι, Μοίρας δολίῳ
 σφήλαντι τέχνῃ; νῦν δ' ἐπὶ τῇδ' αὖ
 χέρα τοξήρη φρουρεῖς ὀπλίσας, 35
 ἥ τόδ' ὑπέστη πόσιν ἐκλύσας
 αὐτὴν προθανεῖν Πελίου παῖς.

ΑΠ. θάρσει· δίκην τοι καὶ λόγους κεδνοὺς ἔχω.

ΘΑ. τί δῆτα τόξων ἔργον, εἰ δίκην ἔχεις;

ΑΠ. σύνηθες αἰὲ ταῦτα βαστάζειν ἐμοί. 40

ΘΑ. καὶ τοῖσδέ γ' οἴκοις ἐκδίκως προσωφελεῖν.

ΑΠ. φίλου γὰρ ἀνδρὸς συμφοραῖς βαρύνομαι.

ΘΑ. καὶ νοσφιεῖς με τοῦδε δευτέρου νεκροῦ;

ΑΠ. ἀλλ' οὐδ' ἐκείνον πρὸς βίαν σ' ἀφειλόμην.

ΘΑ. πῶς οὖν ὑπὲρ γῆς ἐστὶ κοῦ κάτω χθονός; 45

ΑΠ. δάμαρτ' ἀμείψας, ἣν σὺ νῦν ἤκεις μέτα.

ΘΑ. καπάξομαί γε νερτέραν ὑπὸ χθόνα.

ΑΠ. λαβὼν ἴθ'. οὐ γὰρ οἶδ' ἂν εἰ πείσαιμί σε.

ΘΑ. κτείνειν ὃν ἂν χρῇ; τοῦτο γὰρ τετάγμεθα.

ΑΠ. οὐκ, ἀλλὰ τοῖς μέλλουσι θάνατον ἐμβαλεῖν. 50

ΘΑ. ἔχω λόγον δὴ καὶ προθυμίαν σέθεν.

ΑΠ. ἔστ' οὖν ὅπως Ἀλκηστις ἐς γῆρας μόλοι;

ΘΑ. οὐκ ἔστι· τιμαῖς καμὲ τέρπεσθαι δόκει.

ΑΠ. οὗτοι πλέον γ' ἂν ἢ μίαν ψυχὴν λάβοις.

ΘΑ. νέων φθινόντων μείζον ἄρνυμαι γέρας. 55

ΑΠ. καὶν γραῦς ὄληται, πλουσίως ταφήσεται.

ΘΑ. πρὸς τῶν ἐχόντων, Φοῖβε, τὸν νόμον τίθης.

ΑΠ. πῶς εἶπας; ἀλλ' ἢ καὶ σοφὸς λέληθας ὦν;

ΘΑ. ὠνοῖντ' ἂν οἷς πάρεστι γηραιοὺς θανεῖν.

ΑΠ. οὐκ οὐν δοκεῖ σοι τήνδε μοι δοῦναι χάριν; 60

ΘΑ. οὐ δῆτ'· ἐπίστασαι δὲ τοὺς ἐμοὺς τρόπους.

ΑΠ. ἐχθρούς γε θνητοῖς καὶ θεοῖς στυγουμενούς.

ΘΑ. οὐκ ἂν δύναιο πάντ' ἔχειν ἂ μή σε δεῖ.

ΑΠ. ἦ μὲν σὺ παύσει καίπερ ὤμος ὦν ἄγαν·

τοῖος Φέρητος εἴσι πρὸς δόμους ἀνὴρ,

65

Εὐρυσθέως πέμψαντος ἱππειον μέτα

ὄχημα Θρήκης ἐκ τόπων δυσχειμέρων,

ὃς δὴ ξενωθείς τοῖσδ' ἐν Αδμήτου δόμοις

βία γυναῖκα τήνδε σ' ἐξαιρήσεται.

κοῦθ' ἢ παρ' ἡμῶν σοι γενήσεται χάρις

70

δράσεις θ' ὁμοίως ταῦτ', ἀπεχθήσει τ' ἐμοί.

ΘΑ. πόλλ' ἂν σὺ λέξας οὐδὲν ἂν πλέον λάβοις·

ἦ δ' οὖν γυνὴ κάτεισιν εἰς Ἄιδου δόμους.

στείχω δ' ἐπ' αὐτήν, ὥς κατάρξωμαι ξίφει·

ιερός γὰρ οὗτος τῶν κατὰ χθονὸς θεῶν

75

οὔτου τόδ' ἔγχος κρατὸς ἀγνίστη τρίχα.

ΗΜΙΧΟΡΙΟΝ.

τί ποθ' ἡσυχία πρόσθε μελάθρων;

τί σεσίγηται δόμος Ἀδμήτου;

ΗΜ. ἀλλ' οὐδὲ φίλων [τις] πέλας οὐδεῖς,

ὅστις ἂν εἴποι πότερον φθιμένην

80

βασιλείαν χρὴ πενθεῖν, ἢ ζῶσ'

ἔτι φῶς λεύσσει Πελίου παῖς

Ἀλκηστις, ἐμοὶ πᾶσί τ' ἀρίστη

δόξασα γυνή

πόσιν εἰς αὐτῆς γεγενῆσθαι.

85

ΗΜ. κλύει τις ἢ στεναγμὸν ἢ

στρ. α'.

χερῶν κτύπον κατὰ στέγας

ἢ γόον ὥς πεπραγμένων;

οὐ μὰν οὐδέ τις ἀμφιπόλων

στατίζεται ἀμφὶ πύλας.

90

εἰ γὰρ μετακύμιος ἄτας,

ὦ Παιὰν, φανείης.

ΗΜ. ου τὰν φθιμένης γ' ἐσιώπων.

ΗΜ. οὐ γὰρ δὴ φρουδός γ' ἐξ οἴκων.

ΗΜ. πόθεν; οὐκ αὐχῶ. τί σε θαρσύνει;

95

HM. πῶς ἂν ἔρημον τάφον Ἄδμητος
κεδνῆς ἂν ἔπραξε γυναικός;

HM. πυλῶν πάροιθε δ' οὐχ ὁρῶ ἀντ. α'.

πηγαῖον ὥς νομίζεται
χέρνιβ' ἐπὶ φθιτῶν πύλαις, 100
χαίτα τ' οὔτις ἐπὶ προθύροις
τομαῖος, ἃ δὴ νεκύων
πένθει πίτνει, οὐ νεολαία
δουπεῖ χεῖρ γυναικῶν.

HM. καὶ μὴν τόδε κύριον ἡμαρ, 105

HM. τί τόδ' αὐδάσεις;

HM. ᾧ χρῆν σφε μολεῖν κατὰ γαίας.

HM. ἔθιγες ψυχῆς, ἔθιγες δὲ φρενῶν.

HM. χρὴ τῶν ἀγαθῶν διακναιομένων
πενθεῖν ὅστις 110

χρηστὸς ἀπ' ἀρχῆς νενόμισται.

ΧΟΡΟΣ.

ἀλλ' οὐδὲ ναυκληρίαν στρ. β'.

ἔσθ' ὅποι τις αἶας

στείλας ἢ Λυκίας

εἴτ' ἐπὶ τὰς ἀνύδρους 115

Ἀμμωνίδας ἔδρας

δυστάνου παραλύσαι

ψυχάν· μόρος γὰρ ἀπότομος

πλάθει· θεῶν δ' ἐπ' ἐσχάραις

οὐκ ἔχω ἐπὶ τίνα 120

μηλοθύταν πορευθῶ.

μόνος δ' ἂν εἰ φῶς τόδ' ἦν ἀντ. β'.

ὄμμασιν δεδορκῶς

Φοίβου παῖς προλιποῦσ'

ἦλθεν ἔδρας σκοτίους 125

Ἄϊδαό τε πύλας·

δμαθέντας γὰρ ἀνίστη,

πρὶν αὐτὸν εἶλε διόβολον

πλᾶκτρον πυρὸς κεραυνίου.

ΑΛΚΗΣΤΙΣ.

13

νῦν δὲ τίν' ἔτι βίου
ἐλπίδα προσδέχωμαι;
πάντα γὰρ ἤδη τετέλεσται
βασιλεύσιν,

130

πάντων δὲ θεῶν ἐπὶ βωμοῖς
αἰμόρραντοι θυσίαι πλήρεις,
οὐδ' ἔστι κακῶν ἄκος οὐδέν.

135

ἀλλ' ἤδ' ὀπαδῶν ἐκ δόμων τις ἔρχεται
δακρυρροοῦσα· τίνα τύχην ἀκούσομαι;
πενθεῖν μὲν, εἴ τι δεσπότηισι τυγχάνει,
συγγνωστόν· εἰ δ' ἔτ' ἐστὶν ἔμψυχος γυνή
εἴτ' οὖν ὄλωλεν εἰδέναι βουλοίμεθ' ἄν.

140

ΘΕΡΑΠΙΑΙΝΑ.

καὶ ζῶσαν εἰπεῖν καὶ θανοῦσαν ἔστι σοι.

ΧΟ. καὶ πῶς ἂν αὐτὸς καθάνοι τε καὶ βλέποι;

ΘΕ. ἤδη προνωπὴς ἔστι καὶ ψυχορραγεῖ.

ΧΟ. ὦ τλήμον, οἷας οἶος ὦν ἀμαρτάνεις.

ΘΕ. οὐπω τόδ' οἶδε δεσπότης, πρὶν ἂν πάθῃ.

145

ΧΟ. ἐλπίς μὲν οὐκέτ' ἐστὶ σῶσασθαι βίον;

ΘΕ. πεπρωμένη γὰρ ἡμέρα βιάζεται.

ΧΟ. οὐκ οὖν ἐπ' αὐτῇ πράσσεται τὰ πρόσφορα;

ΘΕ. κόσμος γ' ἔτοιμος, ᾧ σφε συνθάψει πόσις.

ΧΟ. ἴστω νυν εὐκλεὲς γε κατθανουμένη

150

γυνή τ' ἀρίστη τῶν ὑφ' ἡλίῳ μακρῷ.

ΘΕ. πῶς δ' οὐκ ἀρίστη; τίς δ' ἐναντιώσεται;

τί χρή γενέσθαι τὴν ὑπερβεβλημένην

γυναῖκα; πῶς δ' ἂν μᾶλλον ἐνδείξαιτό τις

πόσιν προτιμῶσ' ἢ θέλουσ' ὑπερθανεῖν;

155

καὶ ταῦτα μὲν δὴ πᾶς ἐπίσταται πόλις·

ἃ δ' ἐν δόμοις ἔδρασε θαυμάσει κλύων.

ἐπεὶ γὰρ ἦσθεθ' ἡμέραν τὴν κυρίαν

ἤκουσαν, ὕδασι ποταμίοις λευκὸν χρῶα

ἐλούσατ', ἐκ δ' ἐλοῦσα κεδρίνων δόμων

160

ἐσθῆτα κόσμον τ' εὐπρεπῶς ἡσκήσατο,

καὶ σταῖσα πρόσθεν ἐστίας κατηύξατο,

δέσποιν', ἐγὼ γὰρ ἔρχομαι κατὰ χθονὸς,
 πανύστατόν σε προσπίτνουσ' αἰτήσομαι,
 τέκν' ὀρφανεῦσαι τὰμὰ, καὶ τῷ μὲν φίλην 165
 σύζευξον ἄλοχον, τῇ δὲ γενναῖον πόσιν.
 μηδ' ὥσπερ αὐτῶν ἡ τεκοῦσ' ἀπόλλυμαι
 θανεῖν ἄωρους παῖδας, ἀλλ' εὐδαίμονας
 ἐν γῇ πατρώᾳ τερπνὸν ἐκπλήσαι βίον.
 πάντας δὲ βωμούς οἱ κατ' Ἀδμήτου δόμους 170
 προσῆλθε καζέεστεψε καὶ προσῆψατο,
 πτόρθων ἀποσχίζουσα μυρσίνων φόβην,
 ἄκλαυστος, ἀστένακτος, οὐδὲ τοῦπιόν
 κακὸν μεθίστη χρωτὸς εὐειδῇ φύσιν.
 καῖπειτα θάλαμον εἰσπεσοῦσα κατ' ἰέχος, 175
 ἐνταῦθα δὴ δάκρυσε καὶ λέγει τάδε,
 ὦ λέκτρον, ἔνθα παρθένοι' ἔλυσ' ἐγὼ
 κορεύματ' ἐκ τοῦδ' ἀνδρὸς, οὗ θνήσκω πέρι,
 χαῖρ'. οὐ γὰρ ἐχθαίρω σ'. ἀπώλεσας δέ με
 μόνην· προδοῦναι γάρ σ' ὀκνοῦσα καὶ πόσιν 180
 θνήσκω. σὲ δ' ἄλλη τις γυνὴ κεκτήσεται,
 σώφρων μὲν οὐκ ἂν μᾶλλον, εὐτυχὴς δ' ἴσως.
 κυνέει δὲ προσπίτνουσα, πᾶν δὲ δέμνιον
 ὀφθαλμοτέγκτω δεύεται πλημμυρίδι.
 ἐπεὶ δὲ πολλῶν δακρύων εἶχεν κόρον, 185
 στείχει προνωπῆς ἐκπεσοῦσα δεμνίων,
 καὶ πολλὰ θάλαμον ἐξιοῦσ' ἐπεστράφη,
 κᾶρριψεν αὐτὴν αὐθις ἐς κοίτην πάλιν.
 παῖδες δὲ πέπλων μητρὸς ἐξηρτημένοι
 ἔκλαιον· ἡ δὲ λαμβάνουσ' ἐν ἀγκάλαις 190
 ἡσπάζετ' ἄλλοτ' ἄλλον, ὥς θανουμένη.
 πάντες δ' ἔκλαιον οἰκέται κατὰ στέγας
 δέσποιναν οἰκτεῖροντες. ἡ δὲ δεξιὰν
 προὔτειν' ἐκάστω, κοῦτις ἦν οὕτω κακὸς
 ὃν οὐ προσεῖπε καὶ προσερρήθη πάλιν. 195
 τοιαῦτ' ἐν οἴκοις ἐστὶν Ἀδμήτου κακά.
 καὶ κατθανών τ' ἂν ὦλετ', ἐκφυγὼν δ' ἔχει
 τοσοῦτον ἄλγος, οὐ ποτ' οὐ λελησεται.

- ΧΟ. ἡ που στενάζει τοισίδ' Ἀδμητος κακοῖς,
ἔσθλῆς γυναικὸς εἰ στερηθῆναί σφε χρή; 200
- ΘΕ. κλαίει γ', ἄκοιτιν ἐν χεροῖν φίλην ἔχων,
καὶ μὴ προδοῦναι λίσσεται, τὰμήχανα
ζητῶν· φθίνει γὰρ καὶ μαραίνεται νόσῳ·
παρειμένη δὲ χειρὸς ἄθλιον βάρος
- * * * *
- ὁμως δὲ καίπερ σμικρὸν ἐμπνέουσ' ἔτι 205
βλέψαι πρὸς αὐγὰς βούλεται τὰς ἡλίου,
ὥς οὐποτ' αὖθις, ἀλλὰ νῦν πανύστατον
ἀκτῖνα κύκλον θ' ἡλίου προσόψεται.
ἀλλ' εἶμι καὶ σὴν ἀγγελῶ παρουσίαν·
οὐ γάρ τι πάντες εὖ φρονοῦσι κοιράνοις, 210
ὥστ' ἐν κακοῖσιν εὐμενεῖς παρεστάναι.
σὺ δ' εἰ παλαιὸς δεσπότης ἐμοῖς φίλος.
- ΧΟ. α'. ἰὼ Ζεῦ, τίς ἂν πᾶ πόρος κακῶν στρ. α'.
γένοιτο καὶ λύσις τύχας ἃ πάρεστι κοιράνοις;
β'. ἔξεισί τις; ἡ τέμω τρίχα, 215
καὶ μέλανα στολμὸν πέπλων ἀμφιβαλώμεθ' ἤδη;
γ'. δῆλα μὲν, φίλοι,
δῆλά γ', ἀλλ' ὁμως
θεοῖσιν εὐχόμεσθα· θεῶν [γὰρ] δύναμις μεγίστα.
δ'. ὦναξ Παιᾶν, 220
ἔξευρε μηχανάν τιν' Ἀδμήτῳ κακῶν,
ε'. πόριζε δὴ πόριζε· καὶ πάρος γὰρ
τῷδ' ἐφεῦρες τοῦτο, καὶ νῦν
λυτήριος ἐκ θανάτου γενοῦ,
φόνιόν τ' ἀπόπαυσον Ἄιδαν. 225
- στ'. παπαῖ, φεῦ, παπαῖ, φεῦ· ἰὼ, ἰώ. ἀντ. α'.
ὦ παῖ Φέρητος, οἷ' ἔπραξας δάμαρτος σᾶς στερεῖς.
ζ'. ἄρ' ἄξια καὶ σφαγᾶς τάδε,
καὶ πλέον ἢ βρόχῳ δέραν οὐρανίῳ πελάσσαι; 230
η'. τὰν γὰρ οὐ φίλαν,
ἀλλὰ φιλτάταν
γυναῖκα κατθανοῦσαν ἐν ἄματι τῷδ' ἐπόψει.
θ'. ἰδοὺ ἰδοὺ,

ἦδ' ἐκ δόμων δὴ καὶ πόσις πορεύεται.

ί. βόασον ὦ, στέναξον ὦ Φεραία 235
χθών, *στέναξον τὰν ἀρίστην
γυναῖκα μαραινομένην νόσῳ
κατὰ γᾶς χθόνιον παρ' Ἄιδαν.

ΧΟ. οὔποτε φήσω γάμον εὐφραίνειν 240
πλέον ἢ λυπεῖν, τοῖς τε πάροιθεν
τεκμαιρόμενος καὶ τάσδε τύχας
λεύσσω βασιλέως, ὅστις ἀρίστης
ἀπλακὼν ἀλόχου τῆσδ' ἀβίωτον
τὸν ἔπειτα χρόνον βιοτεύσει.

ΑΛΚΗΣΤΙΣ.

Ἄλιε καὶ φάος ἀμέρας, 245
οὐράνιαί τε δῖναι νεφέλας δρομαίου. 246

ΑΔΜΗΤΟΣ.

ὄρᾱ σε καμὲ, δύο κακῶς πεπραγότας,
οὐδὲν θεοὺς δράσαντας ἀνθ' ὅτου θανεῖ.

ΑΛ. γαῖά τε καὶ μελάβρων στέγαι 250
νυμφίδιοί τε κοῖται πατρώας Ἰωλκοῦ. 251

ΑΔ. ἔπαιρε σαυτήν, ὦ τάλαινα, μὴ προδῶς 252
λίσσου δὲ τοὺς κρατοῦντας οἰκτεῖραι θεοὺς.

ΑΛ. ὀρῶ δίκωπον ὀρῶ σκάφος, 253
νεκύων δὲ πορθμεὺς
ἔχων χέρ' ἐπὶ κοντῷ Χάρων μ' ἦδη καλεῖ· τί μέλλεις;
ἐπείγου· σὺ κατείργεις. τάδε τοί με σπερχόμενος
ταχύνει. 254

ΑΔ. οἴμοι· πικράν γε τήνδε μοι ναυκληρίαν
ἔλεξας. ὦ δύσδαιμον, οἷα πάσχομεν.

ΑΛ. ἄγει μ' ἄγει μέ τις, οὐχ ὀρᾶς; 255
νεκύων ἐς αὐλάν 256

ὑπ' ὀφρύσι κυνανυγέσι βλέπων πτερωτὸς Ἄιδας.
τί ρέξεις; ἄφες. οἷαν ὁδὸν αἰ δειλαιοτάτα προβαίνω.

ΑΔ. οἰκτρὰν φίλοισιν, ἐκ δὲ τῶν μάλιστ' ἐμοὶ
καὶ παισὶν, οἷς δὴ πένθος ἐν κοινῷ τόδε. 257

- ΑΛ. μέθετε μέθετέ μ' ἤδη.
κλίνατ', οὐ σθένω ποσί.
πλησίον Ἄιδας·
σκοτία δ' ἐπ' ὄσσοις
νύξ ἐφέρπει.
τέκνα τέκν', οὐκέτι δὴ
οὐκέτι μάτηρ σφῶν ἔστιν. 270
χαίροντες, ὦ τέκνα, τόδε φάος ὀρώτων.
- ΑΔ. οἴμοι· τόδ' ἔπος λυπρὸν ἀκούω
καὶ παντὸς ἐμοὶ θανάτου μείζον.
μὴ πρὸς σε θεῶν τλῆς με προδοῦναι, 275
μὴ πρὸς παίδων, οὓς ὀρφανιεῖς,
ἀλλ' ἄνα τόλμα·
σοῦ γὰρ φθιμένης οὐκέτ' ἂν εἶην·
ἐν σοὶ δ' ἐσμέν καὶ ζῆν καὶ μή·
σὴν γὰρ φιλίαν σεβόμεσθα.
- ΑΛ. Ἄδμηθ', ὁρᾷς γὰρ τὰ μὰ πρᾶγμαθ' ὥς ἔχει, 280
λέξαι θέλω σοι πρὶν θανεῖν ἃ βούλομαι.
ἐγὼ σε πρεσβεύουσα κἀντὶ τῆς ἐμῆς
ψυχῆς καταστήσασα φῶς τόδ' εἰσορᾶν,
θνήσκω, παρόν μοι μὴ θανεῖν ὑπὲρ σέθεν,
ἀλλ' ἄνδρα τε σχεῖν Θεσσαλῶν ὃν ἤθελον, 285
καὶ δῶμα ναίειν ὄλβιον τυραννίδι,
οὐκ ἠθέλησα ζῆν ἀποσπασθεῖσά σου
ξὺν παισὶν ὀρφανοῖσιν· οὐδ' ἐφεισάμην
ἡβης ἔχουσα δῶρ', ἐν οἷς ἐτερπόμην.
καίτοι σ' ὁ φύσας χῆ τεκοῦσα προὔδοσαν, 290
καλῶς μὲν αὐτοῖς κατθανεῖν ἦκον βίου,
καλῶς δὲ σῶσαι παῖδα κεῦκλεῶς θανεῖν.
μόνος γὰρ αὐτοῖς ἦσθα, κοῦτις ἐλπὶς ἦν
σοῦ κατθανόντος ἄλλα φιτύσειν τέκνα.
κἀγὼ τ' ἂν ἔζων καὶ σὺ τὸν λοιπὸν χρόνον, 295
κοῦκ ἂν μονωθεῖς σῆς δάμαρτος ἔστενες,
καὶ παῖδας ὠρφάνευες. ἀλλὰ ταῦτα μὲν
θεῶν τις ἐξέπραξεν ὥσθ' οὕτως ἔχειν.
εἶεν· σύ νῦν μοι τῶνδ' ἀπόμνησαι χάριν·

- αἰτήσομαι γάρ σ' ἀξίαν μὲν οὐποτε· 300
 ψυχῆς γὰρ οὐδέν ἐστι τιμιώτερον·
 δίκαια δ', ὡς φήσεις σύ· τούσδε γὰρ φιλεῖς
 οὐχ ἥσσον ἢ ἡ γὼ παῖδας, εἴπερ εὖ φρονεῖς·
 τούτους ἀνάσχου δεσπότης ἐμῶν δόμων,
 καὶ μὴ ἰπιγῆμης τοῖσδε μητρυιὰν τέκνοις, 305
 ἧτις κακίων οὐσ' ἐμοῦ γυνὴ φθόνῳ
 τοῖς σοῖσι καμοῖς παισὶ χεῖρα προσβαλεῖ.
 μὴ δῆτα δράσης ταῦτά γ', αἰτοῦμαί σ' ἐγώ.
 ἐχθρὰ γὰρ ἢ ἰπιούσα μητρυιὰ τέκνοις
 τοῖς πρόσθ' ἐχίδνης οὐδὲν ἡπιωτέρα. 310
 καὶ παῖς μὲν ἄρσην πατέρ' ἔχει πύργον μέγαν,
 [ὃν καὶ προσεῖπε καὶ προσερρήθη πάλιν.]
 σὺ δ' ὦ τέκνον μοι πῶς κορευθήσῃ καλῶς;
 ποίας τυχοῦσα συζύγου τῷ σῷ πατρί;
 μή σοί τιν' αἰσχρὰν προσβαλοῦσα κληδόνα 315
 ἡβης ἐν ἀκμῇ σὺς διαφθείρῃ γάμους.
 οὐ γὰρ σε μήτηρ οὔτε νυμφεύσει ποτὲ
 οὔτ' ἐν τόκοισι σοῖσι θαρσυνεῖ, τέκνον,
 παροῦσ', ἵν' οὐδὲν μητρὸς εὐμενέστερον.
 δεῖ γὰρ θανεῖν με· καὶ τόδ' οὐκ εἰς αὔριον 320
 οὐδ' ἐς τρίτην μοι μηνὸς ἔρχεται κακόν,
 ἀλλ' αὐτίκ' ἐν τοῖς μηκέτ' οὔσι λέξομαι.
 χαίροντες εὐφραίνοισθε· καὶ σοὶ μὲν, πόσι,
 γυναικ' ἀρίστην ἔστι κομπάσαι λαβεῖν,
 ὑμῖν δὲ, παῖδες, μητρὸς ἐκπεφυκέναι. 325
- ΧΟ. θάρσει· πρὸ τούτου γὰρ λέγειν οὐχ ἄζομαι·
 δράσει τάδ', ἥνπερ μὴ φρενῶν ἀμαρτάνῃ.
- ΑΔ. ἔσται τάδ' ἔσται, μὴ τρέσης· ἐπεὶ σ' ἐγὼ
 καὶ ζῶσαν εἶχον καὶ θανούσ' ἐμὴ γυνὴ
 μόνη κεκλήσει, κοῦτις ἀντὶ σοῦ ποτὲ 330
 τόνδ' ἄνδρα νύμφῃ Θεσσαλὶς προσφθέγγεται·
 οὐκ ἔστιν οὕτως οὔτε πατρὸς εὐγενοῦς
 οὔτ' εἶδος ἄλλως ἐκπρεπεστάτῃ γυνή.
 ἄλις δὲ παίδων· τῶνδ' ὄνησιν εὖχομαι
 θεοῖς γενέσθαι· σοῦ γὰρ οὐκ ὠνήμεθα. 335

οἶσω δὲ πένθος οὐκ ἐτήσιον τὸ σὸν,
 ἀλλ' ἐς τ' ἂν αἰὼν οὐμὸς ἀντέχῃ, γύναι,
 στυγῶν μὲν ἢ μ' ἔτικτεν, ἐχθαίρων δ' ἐμὸν
 πατέρα· λόγῳ γὰρ ἦσαν οὐκ ἔργῳ φίλοι.
 σὺ δ' ἀντιδοῦσα τῆς ἐμῆς τὰ φίλτατα 340
 ψυχῆς ἔσωσας. ἄρά μοι στένειν πάρα
 τοιᾶσδ' ἁμαρτάνοντι συζύγου σέθεν;
 παύσω δὲ κώμους συμποτῶν θ' ὁμιλίας
 στεφάνους τε μοῦσάν θ', ἣ κατεῖχ' ἐμοὺς δόμους.
 οὐ γάρ ποτ' οὔτ' ἂν βαρβίτου θίγοιμ' ἔτι 345
 οὔτ' ἂν φρέν' ἐξαίροιμι πρὸς Λίβυν λακεῖν
 αὐλόν· σὺ γάρ μου τέρψιν ἐξείλου βίου.
 σοφῇ δὲ χειρὶ τεκτόνων δέμας τὸ σὸν
 εἰκασθὲν ἐν λέκτροισιν ἐκταθήσεται,
 ᾧ προσπεσοῦμαι καὶ περιπτύσσω χέρας 350
 ὄνομα καλῶν σὸν τὴν φίλην ἐν ἀγκάλαις
 δόξω γυναῖκα καίπερ οὐκ ἔχων ἔχειν,
 ψυχρὰν μὲν, οἶμαι, τέρψιν, ἀλλ' ὅμως βάρος
 ψυχῆς ἀπαντλοίην ἄν· ἐν δ' ὀνείρασι
 φοιτῶσά μ' εὐφραίνοις ἄν. ἡδὺ γὰρ φίλους 355
 καὶ νυκτὶ λεύσσειν, ὄντιν' ἂν παρῇ χρόνον.
 εἰ δ' Ὀρφέως μοι γλῶσσα καὶ μέλος παρῇν,
 ὥστ' ἢ κόρην Δῆμητρος ἢ κείνης πόσιν
 ὕμνοισι κηλήσαντά σ' ἐξ Ἄιδου λαβεῖν,
 κατῆλθον ἄν, καί μ' οὔθ' ὁ Πλούτωνος κύων 360
 οὔθ' οὐπὶ κώπῃ ψυχοπομπὸς ἂν Χάρων
 ἔσχον, πρὶν ἐς φῶς σὸν καταστήσαι βίον.
 ἀλλ' οὖν ἐκείσε προσδόκα μ', ὅταν θάνω,
 καὶ δῶμ' ἐτοίμαζ', ὥς συνοικήσουσά μοι.
 ἐν ταῖσιν αὐταῖς γάρ μ' ἐπισκήψω κέδροις 365
 σοὶ τούσδε θεῖναι πλευρά τ' ἐκτεῖναι πέλας
 πλευροῖσι τοῖς σοῖς· μηδὲ γὰρ θανών ποτε
 σοῦ χωρὶς εἶην τῆς μόνης πιστῆς ἐμοί.

ΧΟ. καὶ μὴν ἐγὼ σοι πένθος ὥς φίλος φίλῳ
 λυπρὸν συνοίσω τῇσδε· καὶ γὰρ ἀξία.

870

ΑΛ. ὦ παῖδες, αὐτοὶ δὴ τάδ' εἰσηκούσατε

- πατρός λέγοντος μὴ γαμῆν ἄλλην ποτὲ
 γυναικ' ἐφ' ὑμῖν μηδ' ἀτιμάσειν ἐμέ.
- ΑΔ. καὶ νῦν γέ φημι, καὶ τελευτήσω τάδε.
- ΑΛ. ἐπὶ τοῖσδε παῖδας χειρὸς ἐξ ἐμῆς δέχου. 375
- ΑΔ. δέχομαι, φίλον γε δῶρον ἐκ φίλης χειρός.
- ΑΛ. σὺ νῦν γενοῦ τοῖσδ' ἀντ' ἐμοῦ μήτηρ τέκνοις.
- ΑΔ. πολλή γ' ἀνάγκη σοῦ γ' ἀπεστερημένοις.
- ΑΛ. ὦ τέκν', ὅτε ζῆν χρῆν μ', ἀπέρχομαι κάτω.
- ΑΔ. οἴμοι, τί δράσω δῆτα σοῦ μονούμενος; 380
- ΑΛ. χρόνος μαλάξει σ'. οὐδέν ἐσθ' ὃ κατθανών.
- ΑΔ. ἄγου με σὺν σοι πρὸς θεῶν ἄγου κάτω.
- ΑΛ. ἀρκοῦμεν ἡμεῖς οἱ προθνήσκοντες σέθεν.
- ΑΔ. ὦ δαῖμον, οἷας συζύγου μ' ἀποστερεῖς.
- ΑΛ. καὶ μὴν σκοτεινὸν ὄμμα μου βαρύνεται. 385
- ΑΔ. ἀπωλόμην ἄρ', εἴ με δὴ λείψεις, γύναι.
- ΑΛ. ὥς οὐκέτ' οὔσαν οὐδέν ἂν λέγοις ἐμέ.
- ΑΔ. ὄρθου πρόσωπον, μὴ λίπης παῖδας σέθεν.
- ΑΛ. οὐ δῆθ' ἐκοῦσά γ', ἀλλὰ χαίρετ', ὦ τέκνα. 390
- ΑΔ. βλέψον πρὸς αὐτοὺς βλέψον. ΑΛ. οὐδέν εἰμ' ἔτι.
- ΑΔ. τί δρᾷς; προλείπεις; ΑΛ. χαῖρ'.
- ΑΔ. ἀπωλόμην τάλας.
- ΧΟ. βέβηκεν, οὐκέτ' ἔστιν Ἀδμήτου γυνή.

ΕΥΜΗΛΟΣ.

- ἰὼ μοι τύχας. μαῖα δὴ κάτω στρ.
 βέβακεν, οὐκέτ' ἔστιν, ὦ πάτερ, ὑφ' αἰλίῳ, 395
 προλείπουσα δ' ἀμὸν βίον
 ὠρφάνισεν τλάμων.
 ἴδ' ἴδε βλέφαρα καὶ
 παρατόνους χέρας.
 ὑπάκουσον, ἄκουσον, ὦ μάτερ, ἀντιάζω, 400
 ἐγὼ σ' ἐγὼ, μάτερ,
 νῦν γε καλοῦμαι ὃ
 σὸς ποτὶ σοῖσι πίτνων στόμασιν νεοσσός.
 ΑΔ. τήν γ' οὐ κλύουσιν οὐδ' ὁρῶσαν· ὥστ' ἐγὼ
 καὶ σφῶ βαρεῖα συμφορὰ πεπλήγμεθα. 405

ΕΥ. νέος ἐγὼ, πάτερ, λείπομαι φίλας, ἀντ.
μονόστολός τε ματρός· ὦ σχέτλια δὴ παθὼν
ἐγὼ τ' ἔργα * τλάμων σύ τε,

σύγκασί μοι κούρα, 410

συνέτλας * σχέτλι' ἔτλας

ἰὼ ἰὼ πάτερ,

ἀνόνατ' ἀνόνατ' ἐνύμφευσας, οὐδὲ γήρως

ἔβας τέλος σὺν τῇδ'.

ἔφθιτο γὰρ πάρος,

οἰχομένας δὲ σοῦ, μάτερ, ὄλωλεν οἶκος. 415

ΧΟ. Ἄδμητ', ἀνάγκη τάσδε συμφορὰς φέρειν·

οὐ γάρ τι πρῶτος οὐδὲ λοίσθιος βροτῶν

γυναικὸς ἐσθλῆς ἤμπλακες· γίγνωσκε δὲ

ὥς πᾶσιν ἡμῖν κατθανεῖν ὀφείλεται.

ΑΔ. ἐπίσταμαί τε κοῦκ ἄφνω κακὸν τόδε 420

προσέπτατ'· εἰδὼς δ' αὖτ' ἐτειρόμην πάλαι.

ἀλλ' ἐκφορὰν γὰρ τοῦδε θήσομαι νεκροῦ,

πάρεστε καὶ μένοντες ἀντηχήσατε

παιᾶνα τῷ κάτωθεν ἀσπόνδῳ θεῷ.

πᾶσιν δὲ Θεσσαλοῖσιν ὧν ἐγὼ κρατῶ 425

πένθους γυναικὸς τῇσδε κοινοῦσθαι λέγω

κουρᾷ ξυρήκει καὶ μελαμπέπλῳ στολῇ·

τέθριππά θ' οἱ ζεύγυσθε καὶ μονάμπυκας

πώλους, σιδήρῳ τέμνετ' αὐχένων φόβην.

αὐλῶν δὲ μὴ κατ' ἄστν, μὴ λύρας κτύπος 430

ἔστω σελήνας δώδεκ' ἐκπληρουμένας·

οὐ γάρ τιν' ἄλλον φίλτερον θάψω νεκρὸν

τοῦδ οὐδ' ἀμείνον' εἰς ἔμ'· ἀξί· δέ μοι

τιμᾶν, ἐπεὶ τέθνηκεν ἀντ' ἐμοῦ μόνη. 434

ΧΟ. ὦ Πελίου θύγατερ, στρ. α'.

χαίρουσά μοι εἰν Ἀῖδα δόμοισι

τὸν ἀνάλιον οἶκον οἰκετεύοις.

ἴστω δ' Ἀῖδας ὁ μελαγχαίτας θεὸς, ὅς τ' ἐπὶ κώπῃ

πηδαλίῳ τε γέρων 440

νεκροπομπὸς ἵζει,

πολὺ δὴ πολὺ δὴ γυναικ' ἀρίσταν

λίμναν Ἀχεροντίαν πορεύσας ἐλάτα δικώπῳ. 444
 πολλά σε μουσοπόλοι ἀντ. α'.
 μέλψουσι καθ' ἐπτάτονόν τ' ὀρείαν
 χέλυν ἔν τ' ἀλύροις κλείοντες ὕμνοις,
 Σπάρτα κυκλὰς ἀνίκα Καρνείου περινίσσεται ὦρα
 μηνὸς ἀειρομένας 450
 παννύχου σελάνας,
 λιπαραῖσί τ' ἐν ὀλβίαις Ἀθάναις.
 τοίαν ἔλιπες θανούσα μολπὰν μελέων αἰδοῖς. 454
 εἴθ' ἐπ' ἐμοὶ μὲν εἶη, στρ. β'.
 δυναίμαν δέ σε πέμψαι
 φάος ἐξ Ἀΐδα τερέμνων
 Κωκυτοῦ τε ῥεέθρων
 ποταμία νερτέρῃ τε κώπῃ.
 σὺ γάρ, ὦ μόνα, ὦ φίλα γυναικῶν, 460
 σὺ τὸν αὐτὰς
 ἔτλας πόσιν ἀντὶ σᾶς ἀμείψαι
 ψυχᾶς ἐξ Ἀΐδα. κοῦφα σοι
 χθὼν ἐπάνωθε πέσοι, γύναι. εἰ δέ τι
 καινὸν ἔλοιτο λέχος πόσις, ἢ μάλ' ἐμοί γ' ἂν εἶη
 στυγηθεῖς τέκνοις τε τοῖς σοῖς. 465
 ματέρος οὐ θελούσας ἀντ. β'
 πρὸ παιδὸς χθονὶ κρύψαι
 δέμας, οὐδὲ πατρὸς γεραιοῦ,
 * * *
 ὃν ἔτεκον δ', οὐκ ἔτλαν ῥύεσθαι
 σχετλίῳ, πολὺν ἔχοντε χαίταν. 470
 σὺ δ' ἐν ἡβᾷ
 νέᾳ προθανούσα φωτὸς οἶχει.
 τοιαῖτας εἶη μοι κῦρσαι
 συνδυνάδος φιλίας ἀλόχου· τὸ γὰρ
 ἐν βιότῳ σπάνιον μέρος· ἢ γὰρ ἐμοί γ' ἄλνυος
 δι' αἰῶνος ἂν ξυνείη. 475

ΗΡΑΚΛΗΣ.

ξένοι, Φεραίας τῆσδε κωμῆται χθονὸς,

Ἄδμητον ἐν δόμοισιν ἄρα κιγχάκω;

ΧΟ. ἔστ' ἐν δόμοισι παῖς Φέρητος, Ἡράκλεις.
ἀλλ' εἰπὲ χρεία τίς σε Θεσσαλῶν χθόνα
πέμπει, Φεραίων ἄστν προσβῆναι τόδε.

480

ΗΡ. Τιρυνθίῳ πράσσω τιν' Εὐρυσθεῖ πόνον.

ΧΟ. καὶ ποῖ πορεύει; τῷ προσέζευξαι πλάνῳ;

ΗΡ. Ὀρηκὸς τέτρωρον ἄρμα Διομήδους μέτα.

ΧΟ. πῶς οὖν δυνήσει; μῶν ἄπειρος εἰ ξένου;

ΗΡ. ἄπειρος· οὐπω Βιστόνων ἦλθον χθόνα.

485

ΧΟ. οὐκ ἔστιν ἵππων δεσπόσαι σ' ἄνευ μάχης.

ΗΡ. ἀλλ' οὐδ' ἀπειπεῖν τοὺς πόρους οἷόν τέ μοι.

ΧΟ. κτανὼν ἄρ' ἤξεις ἢ θανῶν αὐτοῦ μενεῖς.

ΗΡ. οὐ τόνδ' ἀγῶνα πρῶτον ἂν δράμοιμ' ἐγώ.

ΧΟ. τί δ' ἂν κρατήσας δεσπότην πλέον λάβοις;

490

ΗΡ. πῶλους ἀπάξω κοιράνῳ Τιρυνθίῳ.

ΧΟ. οὐκ εὐμαρὲς χαλινὸν ἐμβαλεῖν γνάθοις.

ΗΡ. εἰ μὴ γε πῦρ πνέουσι μυκτήρων ἄπο.

ΧΟ. ἀλλ' ἄνδρας ἀρταμοῦσι λαίψηραῖς γνάθοις.

ΗΡ. θηρῶν ὀρείων χόρτον, οὐχ ἵππων, λέγεις.

495

ΧΟ. φάτνας ἴδοις ἂν αἵμασιν πεφυρμένας.

ΗΡ. τίνος δ' ὁ θρέψας παῖς πατρὸς κομπάζεται;

ΧΟ. Ἄρεως, ζαχρύσου Ὀρηκίας πέλτης ἄναξ.

ΗΡ. καὶ τόνδε τοῦμοῦ δαίμονος πόνον λέγεις,
σκληρὸς γὰρ αἰεὶ καὶ πρὸς αἶπος ἔρχεται,

500

εἰ χρή με παισὶν οὕς Ἄρης ἐγείνατο

μάχην ξυνάψαι, πρῶτα μὲν Λυκάονι,

αὐθις δὲ Κύκνῳ, τόνδε δ' ἔρχομαι τρίτον

ἀγῶνα πῶλοις δεσπότη τε συμβαλῶν.

ἀλλ' οὐτις ἔστιν ὅς τὸν Ἀλκμήνης γόνον
τρέσαντα χεῖρα πολεμίων ποτ' ὄψεται.

505

ΧΟ. καὶ μὴν ὃδ' αὐτὸς τῆσδε κοίρανος χθονὸς

Ἄδμητος ἔξω δωμάτων πορεύεται.

ΑΔ. χαῖρ', ὦ Διὸς παῖ Περσέως ἀφ' αἵματος.

ΗΡ. Ἄδμητε, καὶ σὺ χαῖρε, Θεσσαλῶν ἄναξ.

510

ΑΔ. θέλοιμ' ἂν· εὖνουν δ' ὄντα σ' ἐξεπίσταμαι.

ΗΡ. τί χρήμα κουρᾷ τῇδε πενθίμῳ πρέπεις;

ΑΔ. θάπτειν τιν' ἐν τῇδ' ἡμέρᾳ μέλλω νεκρόν.

ΗΡ. ἀπ' οὖν τέκνων σῶν πημονὴν εἶργοι θεός.

ΑΔ. ζῶσιν κατ' οἴκους παῖδες οὓς ἔφυσ' ἐγώ. 515

ΗΡ. πατήρ γε μὴν ὠραῖος, εἵπερ οἴχεται.

ΑΔ. κακείνος ἔστι χῆ τεκούσά μ', Ἡράκλεις.

ΗΡ. οὐ μὴν γυνή γ' ὄλωλεν Ἄλκηστις σέθεν;

ΑΔ. διπλοῦς ἐπ' αὐτῇ μῦθος ἔστι μοι λέγειν.

ΗΡ. πότερα θανούσης εἶπας ἢ ζώσης ἔτι; 520

ΑΔ. ἔστιν τε κούκέτ' ἔστιν, ἀλγύνει δέ με.

ΗΡ. οὐδέν τι μᾶλλον οἶδ'· ἄσημα γὰρ λέγεις.

ΑΔ. οὐκ οἶσθα μοίρας ἧς τυχεῖν αὐτὴν χρεών;

ΗΡ. οἶδ' ἀντὶ σοῦ γε κατθανεῖν ὑφειμένην.

ΑΔ. πῶς οὖν ἔτ' ἔστιν, εἵπερ ἦνεσεν τάδε; 525

ΗΡ. ἂ, μὴ πρόκλαι' ἄκοιτιν, ἐς τόδ' ἀναβαλοῦ.

ΑΔ. τέθνηχ' ὁ μέλλων, κούκέτ' ἔσθ' ὁ κατθανών.

ΗΡ. χωρὶς τό τ' εἶναι καὶ τὸ μὴ νομίζεται.

ΑΔ. σὺ τῇδε κρίνεις, Ἡράκλεις, κείνη δ' ἐγώ.

ΗΡ. τί δῆτα κλαίεις; τίς φίλων ὁ κατθανών; 530

ΑΔ. γυνή· γυναικὸς ἀρτίως μεμνήμεθα.

ΗΡ. ὀθνεῖος, ἢ σοὶ συγγενὴς γεγῶσά τις;

ΑΔ. ὀθνεῖος, ἄλλως δ' ἦν ἀναγκαία δόμοις.

ΗΡ. πῶς οὖν ἐν οἴκοις σοῖσιν ὤλεσεν βίον;

ΑΔ. πατρὸς θανόντος ἐνθάδ' ὠρφανεύετο. 535

ΗΡ. φεῦ.

εἶθ' ἠῦρομέν σ', Ἄδμητε, μὴ λυπούμενον.

ΑΔ. ὥς δὴ τί δράσων τόνδ' ὑπορράπτεις λόγον;

ΗΡ. ξένων πρὸς ἄλλην ἐστίαν πορεύσομαι.

ΑΔ. οὐκ ἔστιν, ὦναξ· μὴ τοσόνδ' ἔλθοι κακόν.

ΗΡ. λυπουμενοὶς ὀχληρὸς, εἰ μόλοι, ξένος. 540

ΑΔ. τεθναῖσιν οἱ θανόντες· ἀλλ' ἴθ' ἐς δόμους.

ΗΡ. αἰσχροὺν παρὰ κλαίουσι θοινᾶσθαι φίλοις.

ΑΔ. χωρὶς ξενῶνές εἰσιν οἱ σ' ἐσάξομεν.

ΗΡ. μέθες με, καί σοι μυρίαν ἔξω χάριν.

ΑΔ. οὐκ ἔστιν ἄλλου σ' ἀνδρὸς ἐστίαν μολεῖν. 545

ἡγοῦ σὺ, τῶνδε δωμάτων ἐξωπίους

ξενῶνας οἴξας, τοῖς τ' ἐφειστώσιν φράσον

σίτων παρείναι πλήθος· ἐν δὲ κλήσατε
θύρας μεσαύλους· οὐ πρέπει θοινωμένους
κλύειν στεναγμῶν οὐδὲ λυπείσθαι ξένους. 550

ΧΟ. τί δρᾶς; τοσαύτης ξυμφορᾶς προκειμένης,
Ἄδμητε, τολμᾶς ξενοδοχεῖν; τί μῶρος εἶ;

ΑΔ. ἀλλ' εἰ δόμων σφε καὶ πόλεως ἀπήλασα
ξένον μολόντα, μᾶλλον ἂν μ' ἐπήνεσας;
οὐ δῆτ', ἐπεὶ μοι ξυμφορὰ μὲν οἶδεν ἂν 555
μείων ἐγίγνετ', ἀξενώτερος δ' ἐγώ.

καὶ πρὸς κακοῖσιν ἄλλο τοῦτ' ἂν ἦν κακὸν,
δόμους καλείσθαι τοὺς ἐμοὺς ἐχθροξένους.

αὐτὸς δ' ἀρίστου τοῦδε τυγχάνω ξένου,
ὅτανπερ Ἄργους διψίαν ἔλθω χθόνα. 560

ΧΟ. πῶς οὖν ἔκρυπτες τὸν παρόντα δαίμονα,
φίλου μολόντος ἀνδρὸς, ὥς αὐτὸς λέγεις;

ΑΔ. οὐκ ἂν ποτ' ἠθέλησεν εἰσελθεῖν δόμους,
εἰ τῶν ἐμῶν τι πημάτων ἐγνώρισε.

καὶ τῷ μὲν, οἶμαι, δρῶν τὰδ' οὐ φρονεῖν δοκῶ, 565
οὐδ' αἰνέσει με· τὰμὰ δ' οὐκ ἐπίσταται
μέλαθρ' ἀπωθεῖν οὐδ' ἀτιμάζειν ξένους. [στρ. α'.

ΧΟ. ὦ πολύξεινος καὶ ἐλεύθερος ἀνδρὸς αἰεὶ ποτ' οἶκος,
σέ τοι καὶ ὁ Πύθιος εὐλύρας Ἀπόλλων 570
ἠξίωσε ναίειν,

ἔτλα δὲ σοῖσι μηλονόμας

ἐν δόμοις γενέσθαι,

δοχμιᾶν διὰ κλιτύων 575

βοσκήμασι σοῖσι συρίζων

ποιμνίτας ὑμεναίους. [ἀντ. α'.

σὺν δ' ἐποιμαίνοντο χαρᾷ μελέων βαλῖαί τε λύγκες

ἔβα δὲ λιποῦσ' Ὀθρυος νάπαν λεόντων 580

αἰ δαφεινὸς Ἰλα·

χόρευσε δ' ἀμφὶ σὰν κιθάραν,

Φοῖβε, ποικιλόθριξ

νεβρὸς ὑψικόμων πέραν 585

βαίνουσ' ἐλατᾶν σφυρῷ κούφῳ,

χαίρουσ' εὐφρονι μολπῇ.

- τοιγὰρ πολυμηλοτάταν στρ. β'.
690
 ἐστίαν οἰκεῖ παρὰ καλλίναον
 Βοιβίαν λίμναν· ἀρότοις δὲ γυνῶν
 καὶ πεδίων δαπέδοις ὄρον ἀμφὶ μὲν ἀελίου κνεφαίαν
 ἰππόστασιν αἰθέρα τὰν Μολοσσῶν τίθεται, 635
 πόντιόν τ' Αἰγαιῶν' ἐπ' ἀκτὰν
 ἀλίμενον Πηλίου κρατύνει.
 καὶ νῦν δόμον ἀμπετάσας ἀντ. β'.
 δέξατο ξεῖνον νοτερῷ βλεφάρῳ,
 τὰς φίλας κλαίων ἀλόχου νέκυν ἐν
 δώμασιν ἀρτιθανῇ· τὸ γὰρ εὐγένες ἐκφέρεται πρὸς
 αἰδῶ.
 ἐν τοῖς ἀγαθοῖσι δὲ πάντ' ἔνεστιν σοφίας.
 πρὸς δ' ἐμᾶ ψυχᾶ θάρσος ἦσται
 θεοσεβῇ φῶτα κεδνὰ πράξειν. 605
- ΑΔ. ἀνδρῶν Φεραίων εὐμενῆς παρουσία,
 νέκυν μὲν ἤδη πάντ' ἔχοντα πρόσπολοι
 φέρουσιν ἄρδην πρὸς τάφον τε καὶ πυράν·
 ὑμεῖς δὲ τὴν θανούσαν, ὥς νομίζεται,
 προσείπατ' ἐξιούσαν ὑστάτην ὁδόν. 610
- ΧΟ. καὶ μὴν ὁρῶ σὸν πατέρα γηραιῷ ποδὶ
 στείχοντ', ὀπαδούς τ' ἐν χεροῖν δάμαρτι σῇ
 κόσμον φέροντας, νερτέρων ἀγάλματα.

ΦΕΡΗΣ.

ἦκω κακοῖσι σοῖσι συγκάμνων, τέκνον·
 ἐσθλῆς γὰρ, οὐδεὶς ἀντερεῖ, καὶ σώφρονος 615
 γυναικὸς ἡμάρτηκας. ἀλλὰ ταῦτα μὲν
 φέρειν ἀνάγκη, καίπερ ὄντα δύσφορα.
 δέχου δὲ κόσμον τόνδε, καὶ κατὰ χθονὸς
 ἵτω· τὸ ταύτης σῶμα τιμᾶσθαι χρεὼν,
 ἣτις γε τῆς σῆς προὔθανε ψυχῆς, τέκνον, 620
 καί μ' οὐκ ἄπαιδ' ἔθηκεν, οὐδ' εἶασε σοῦ
 στερέντα γήρα πενθίμῳ καταφθίνειν,
 πάσαις δ' ἔθηκεν εὐκλεέστατον βίον
 γυναιξίν, ἔργον τλαῖσα γενναῖον τόδε.

ὦ τόνδε μὲν σώσας, ἀναστήσασα δὲ
ἡμᾶς πίτνοντας, χαῖρε, καὶ Ἄιδου δόμοις 625
εὖ σοι γένοιτο. φημὶ τοιούτους γάμους
λύειν βροτοῖσιν, ἢ γαμεῖν οὐκ ἄξιον.

ΑΔ. οὐτ' ἦλθες ἐς τόνδ' ἐξ ἐμοῦ κληθεὶς τάφον
οὐτ' ἐν φίλοισι σὴν παρουσίαν λέγω. 630
κόσμον δὲ τὸν σὸν οὐποθ' ἦδ' ἐνδύσεται·
οὐ γάρ τι τῶν σῶν ἐνδεὴς ταφήσεται.
τότε ξυναλγεῖν χρήν σ' ὅτ' ὠλλύμην ἐγώ.
σὺ δ' ἐκποδῶν στάς καὶ παρεῖς ἄλλῃ θανεῖν
νέψ γέρων ὦν, τόνδ' ἀποιμώξει νεκρόν; 635
οὐκ ἦσθ' ἄρ' ὀρθῶς τοῦδε σώματος πατὴρ,
οὐδ' ἢ τεκεῖν φάσκουσα καὶ κεκλημένη
μήτηρ μ' ἔτικτε· δουλίου δ' ἀφ' αἵματος
μαστῶ γυναικὸς σῆς ὑπεβλήθην λάθρα.
ἔδειξας εἰς ἔλεγχον ἐξελθὼν ὅς εἰ, 640
καὶ μ' οὐ νομίζω παῖδα σὸν πεφυκέναι.
ἢ τᾶρα πάντων διαπρέπεις ἀψυχία,
ὅς τηλίκοςδ' ὦν καπὶ τέρμ' ἦκων βίου
οὐκ ἠθέλησας, οὐδ' ἐτόλμησας θανεῖν
τοῦ σοῦ πρὸ παιδός, ἀλλὰ τήνδ' εἰάσατε 645
γυναῖκ' ὀθνεῖαν, ἣν ἐγὼ καὶ μητέρα
πατέρα τ' ἂν ἐνδίκως ἂν ἡγοίμην μόνην.
καίτοι καλόν γ' ἂν τόνδ' ἀγῶν' ἠγωνίσω,
τοῦ σοῦ πρὸ παιδός κατθανὼν, βραχὺς δέ σοι
πάντως ὁ λοιπὸς ἦν βιώσιμος χρόνος· 650
καὶ γὰρ τ' ἂν ἔζων χῆδε τὸν λοιπὸν χρόνον,
κούκ ἂν μονωθεὶς ἔστενον κακοῖς ἐμοῖς.
καὶ μὴν ὅσ' ἄνδρα χρή παθεῖν εὐδαίμονα
πέπονθας· ἤβησας μὲν ἐν τυραννίδι,
παῖς δ' ἦν ἐγὼ σοι τῶνδε διάδοχος δόμων, 655
ὥστ' οὐκ ἄτεκνος κατθανὼν ἄλλοις δόμον
λείψειν ἔμελλες ὀρφανὸν διαρπάσαι.
οὐ μὴν ἐρεῖς γέ μ' ὡς ἀτιμάζων τὸ σὸν
γῆρας θανεῖν προὔδωκά σ', ὅστις αἰδόφρων
πρὸς σ' ἦν μάλιστα, καὶ ντὶ τῶνδέ μοι χάριν 660

τοιάνδε καὶ σὺ χῆ τεκοῦς' ἡλλαξάτην.
 τοιγὰρ φυτεύων παῖδας οὐκέτ' ἂν φθάνοις,
 οἳ γηροβοσκήσουσι καὶ θανόντα σε
 περιστελοῦσι καὶ προθήσονται νεκρόν.
 οὐ γάρ σ' ἔγωγε τῇδ' ἐμῇ θάψω χερί· 635
 τέθνηκα γὰρ δὴ τοῦπὶ σ'. εἰ δ' ἄλλου τυχὼν
 σωτῆρος αὐγὰς εἰσορῶ, κείνου λέγω
 καὶ παῖδά μ' εἶναι καὶ φίλον γηροτρόφον.
 μάτην ἄρ' οἱ γέροντες εὖχονται θανεῖν,
 γῆρας ψέγοντες καὶ μακρὸν χρόνον βίου. 670
 ἦν δ' ἐγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται
 θνήσκειν, τὸ γῆρας δ' οὐκέτ' ἔστ' αὐτοῖς βαρύ.

ΧΟ. παύσασθ'· ἄλις γὰρ ἡ παροῦσα συμφορὰ,
 ὦ παῖ· πατρὸς δὲ μὴ παροξύνῃς φρένα.

ΦΕ. ὦ παῖ, τίν' αὐχεῖς, πότερα Λυδὸν ἢ Φρύγα 675
 κακοῖς ἐλαύνειν ἀργυρώνητον σέθεν;
 οὐκ οἶσθα Θεσσαλὸν με καπὸ Θεσσαλοῦ
 πατρὸς γεγῶτα, γνησίως ἐλεύθερον;
 ἄγαν ὑβρίζεις, καὶ νεανίας λόγους
 ῥίπτων ἐς ἡμᾶς οὐ βαλὼν οὕτως ἄπει. 680
 ἐγὼ δέ σ' οἴκων δεσπότην ἐγεινάμην
 καθρεῖψ', ὀφείλω δ' οὐχ ὑπερθνήσκειν σέθεν·
 οὐ γὰρ πατρῶον τόνδ' ἐδεξάμην νόμον,
 παίδων προθνήσκειν πατέρας, οὐδ' Ἑλληνικόν.
 σαυτῷ γάρ, εἴτε δυστυχῆς εἴτ' εὐτυχῆς, 685
 ἔφυς· ἃ δ' ἡμῶν χρῆν σε τυγχάνειν, ἔχεις.
 πολλῶν μὲν ἄρχεις, πολυπλέθρους δέ σοι γύας
 λείψω· πατρὸς γὰρ ταῦτ' ἐδεξάμην πάρα.
 τί δῆτά σ' ἠδίκηκα; τοῦ σ' ἀποστερῶ;
 μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρὸς, οὐδ' ἐγὼ πρὸ σου. 690
 χαίρεις ὀρῶν φῶς, πατέρα δ' οὐ χαίρειν δοκεῖς;
 ἢ μὴν πολὺν γε τὸν κάτω λογίζομαι
 χρόνον, τὸ δὲ ζῆν σμικρὸν, ἀλλ' ὅμως γλυκύ.
 σὺ γοῦν ἀναιδῶς διεμάχου τὸ μὴ θανεῖν,
 καὶ ζῆς παρελθὼν τὴν πεπρωμένην τύχην, 695
 ταύτην κατακτάς· εἴτ' ἐμὴν αἴψυχίαν

λέγεις, γυναικὸς, ὦ κάκισθ', ἡσσημένος,
 ἥ τοῦ καλοῦ σοῦ προὔθανεν νεανίου;
 σοφῶς δ' ἐφηῦρες ὥστε μὴ θανεῖν ποτέ,
 εἰ τὴν παρούσαν κατθανεῖν πείσεις αἰὲν 700
 γυναῖχ' ὑπὲρ σοῦ· κᾶτ' ὄνειδίζεις φίλοις
 τοῖς μὴ θέλουσι δρᾶν τάδ', αὐτὸς ὦν κακός;
 σίγα· νόμιζε δ', εἰ σὺ τὴν σαυτοῦ φιλεῖς
 ψυχὴν, φιλεῖν ἅπαντας· εἰ δ' ἡμᾶς κακῶς
 ἐρεῖς, ἀκούσει πολλὰ κοῦ ψευδῇ κακά. 703

ΧΟ. πλείω λέλεκται νῦν τε καὶ τὰ πρὶν κακά·
 παῦσαι δὲ, πρέσβυ, παῖδα σὸν κακορροθῶν.

ΑΔ. λέγ', ὡς ἐμοῦ λέξαντος· εἰ δ' ἀλγεῖς κλύων
 τὰληθές, οὐ χρῆν σ' εἰς ἐμ' ἐξαμαρτάνειν.

ΦΕ. σοῦ δ' ἂν προθνήσκων μᾶλλον ἐξημάρτανον. 710

ΑΔ. ταῦτόν γὰρ ἤβωντ' ἄνδρα καὶ πρέσβυν θανεῖν;

ΦΕ. ψυχῇ μιᾷ ζῆν, οὐ δυοῖν, ὀφείλομεν.

ΑΔ. καὶ μὴν Διός γε μείζον' ἂν ζώης χρόνον.

ΦΕ. ἀρᾷ γονεῦσιν, οὐδὲν ἐκδικον παθῶν;

ΑΔ. μακροῦ βίου γὰρ ἡσθόμην ἐρῶντά σε. 715

ΦΕ. ἀλλ' οὐ σὺ νεκρὸν ἀντὶ σοῦ τόνδ' ἐκφέρεις;

ΑΔ. σημεία τῆς σῆς, ὦ κάκιστ', ἀψυχίας.

ΦΕ. οὔτοι πρὸς ἡμῶν γ' ὤλετ'· οὐκ ἐρεῖς τόδε.

ΑΔ. φεῦ.

εἴθ' ἀνδρὸς ἔλθοις τοῦδέ γ' ἐς χρεῖαν ποτέ.

ΦΕ. μνήστευε πολλὰς, ὡς θάνωσι πλείονες. 720

ΑΔ. σοὶ τοῦτ' ὄνειδος· οὐ γὰρ ἤθελες θανεῖν.

ΦΕ. φίλον τὸ φέγγος τοῦτο τοῦ θεοῦ, φίλον.

ΑΔ. κακὸν τὸ λῆμα κοῦκ ἐν ἀνδράσιν τὸ σόν.

ΦΕ. οὐκ ἐγγελάς γέροντα βαστάζων νεκρόν.

ΑΔ. θανεῖ γε μέντοι δυσκλεῆς, ὅταν θάνῃς. 725

ΦΕ. κακῶς ἀκούειν οὐ μέλει θανόντι μοι.

ΑΔ. φεῦ φεῦ· τὸ γῆρας ὡς ἀναιδείας πλέων.

ΦΕ. ἥδ' οὐκ ἀναιδής· τήνδ' ἐφηῦρες ἄφρονα.

ΑΔ. ἄπελθε, καί με τόνδ' ἔα θάψαι νεκρόν.

ΦΕ. ἄπειμι· θάψεις δ' αὐτὸς ὦν αὐτῆς φονεύς. 730

δίκας δὲ δώσεις σοῖσι κηδεσταῖς ἔτι.

ἢ τάρ' Ἀκαστος οὐκέτ' ἔστ' ἐν ἀνδράσιν,
εἰ μὴ σ' ἀδελφῆς αἷμα τιμωρήσεται.

ΑΔ. ἔρροις νυν αὐτὸς χῆ ξυνοικήσασά σοι,
ἄπαιδε παίδος ὄντος, ὥσπερ ἄξιοι, 735
γηράσκει· οὐ γὰρ τῷδέ γ' ἐς ταῦτόν στέγος
νεῖσθ'· εἰ δ' ἀπειπεῖν χρῆν με κηρίκων ὑπο
τὴν σὴν πατρώαν ἐστίαν, ἀπείπον ἄν.
ἡμεῖς δέ, τοῦν ποσὶν γὰρ οἰστέον κακόν,
στείχωμεν, ὥς ἂν ἐν πυρᾷ θῶμεν νεκρόν. 740

ΧΟ. ἰὼ ἰώ. σχετλία τόλμης,
ὦ γενναία καὶ μέγ' ἀρίστη,
χαῖρε· πρόφρων σε χθονίός θ' Ἑρμῆς
Ἄιδης τε δέχοιτ'· εἰ δέ τι κακεῖ
πλέον ἔστ' ἀγαθοῖς, τούτων μετέχουσ' 745
Ἄιδου νύμφη παρεδρεύοις.

ΘΕΡΑΠΙΩΝ.

πολλοὺς μὲν ἤδη καπὸ παντοίας χθονὸς
ξένους μολόντας οἶδ' ἐς Ἀδμήτου δόμους,
οἷς δείπνα προὔθηκ'· ἀλλὰ τοῦδ' οὐπω ξένου
κακίον' ἐς τήνδ' ἐστίαν ἐδεξάμην. 750
ὅς πρῶτα μὲν πενθοῦντα δεσπότην ὁρῶν
εἰσῆλθε κατόλμησ' ἀμείψασθαι πύλας.
ἔπειτα δ' οὐτί σωφρόνως ἐδέξατο
τὰ προστυχόντα ξένια, συμφορὰν μαθὼν,
ἀλλ' εἴ τι μὴ φέροιμεν, ὥτρυνεν φέρειν. 755
ποτῆρα δ' ἐν χείρεσσι κίσσινον λαβὼν
πίνει μελαίνης μητρὸς εὖζωρον μέθυ,
ἕως ἐβέρμην' αὐτὸν ἀμφιβᾶσα φλόξ
οἴνου· στέφει δὲ κράτα μυρσίνης κλάδοις,
ἄμους' ὑλακτῶν, δισσὰ δ' ἦν μέλη κλύειν· 760
ὁ μὲν γὰρ ἦδε, τῶν ἐν Ἀδμήτου κακῶν
οὐδὲν προτιμῶν, οἰκέται δ' ἐκλαίομεν
δέσποιναν· ὄμμα δ' οὐκ ἐδείκνυμεν ξένῳ
τέγγοντες· Ἀδμητος γὰρ ὧδ' ἐφίετο.
καὶ νῦν ἐγὼ μὲν ἐν δόμοισιν ἐστιῶ 765

ξένον, πανούργον κλώπα καὶ ληστήν τινα,
 ἢ δ' ἐκ δόμων βέβηκεν, οὐδ' ἐφespόμην,
 οὐδ' ἐξέτεινα χεῖρ', ἀποιμώζων ἐμὴν
 δέσποιναν, ἥ μοι πᾶσί τ' οἰκέταισιν ἦν
 μήτηρ· κακῶν γὰρ μυρίων ἐρρύετο, 770
 ὀργὰς μαλάσσουσ' ἀνδρός. ἄρα τὸν ξένον
 στυγῶ δικαίως, ἐν κακοῖς ἀφιγμένον;

ΠΡ. οὗτος, τί σεμνὸν καὶ πεφροντικὸς βλέπεις;
 οὐ χρεὶ σκυθρωπὸν τοῖς ξένοις τὸν πρόσπολον
 εἶναι, δέχεσθαι δ' εὐπροσηγόρῳ φρενί. 775
 σὺ δ' ἄνδρ' ἐταῖρον δεσπότην παρόνθ' ὄρων,
 στυγνῶ προσώπῳ καὶ συνωφρυωμένῳ
 δέχει, θυραίου πῆματος σπουδὴν ἔχων.
 δεῦρ' ἔλθ', ὅπως ἂν καὶ σοφώτερος γένη.
 τὰ θνητὰ πράγματ' οἶδας ἦν ἔχει φύσιν; 780
 οἶμαι μὲν οὐ· πόθεν γάρ; ἀλλ' ἄκουέ μου.
 βροτοῖς ἅπασι κατθανεῖν ὀφείλεται,
 κοῦκ ἔστι θνητῶν ὅστις ἐξεπίσταται
 τὴν αὔριον μέλλουσιν εἰ βιώσεται·
 τὸ τῆς τύχης γὰρ ἀφανὲς οἱ προβήσεται, 785
 καὶ σὺ· οὐ διδακτὸν, οὐδ' ἀλίσκεται τέχνη.
 ταῦτ' οὖν ἀκούσας καὶ μαθὼν ἐμοῦ πάρα,
 εὐφραίνει σαυτὸν, πῖνε, τὸν καθ' ἡμέραν
 βίον λογίζου σὸν, τὰ δ' ἄλλα τῆς τύχης.
 τίμα δὲ καὶ τὴν πλεῖστον ἡδίστην θεῶν 790
 Κύπριν βροτοῖσιν· εὐμενὴς γὰρ ἡ θεός.
 τὰ δ' ἄλλ' ἔασον ταῦτα, καὶ πείθου λόγοις
 ἐμοῖσιν, εἴπερ ὀρθά σοι δοκῶ λέγειν·
 οἶμαι μὲν. οὐκ οὐκ τὴν ἄγαν λύπην ἀφεῖς
 πίνει μεθ' ἡμῶν τάσδ' ὑπερβαλὼν πύλας, 795
 στεφάνοις πυκασθεῖς; καὶ σάφ' οἶδ' ὀθούνεκα
 τοῦ νῦν σκυθρωποῦ καὶ ξυνεστῶτος φρενῶν
 μεθορμιεῖ σε πίτυλος ἐμπεσὼν σκύφου.
 ὄντας δὲ θνητοὺς θνητὰ καὶ φρονεῖν χρεῶν,
 ὥς τοῖς γε σεμνοῖς καὶ συνωφρυωμένοις 800
 ἅπασιν ἐστίν, ὥς γ' ἐμοὶ χρῆσθαι κριτῇ,

- οὐ βίος ἀληθῶς ὁ βίος, ἀλλὰ συμφορά.
 ΘΕ. ἐπιστάμεσθα ταῦτα· νῦν δὲ πράσσομεν
 οὐχ οἷα κῆμου καὶ γέλωτος ἄξια.
 ΗΡ. γυνὴ θυραῖος ἢ θαυοῦσα· μὴ λίαν 805
 πένθει· δόμων γὰρ ζῶσι τῶνδε δεσπότες.
 ΘΕ. τί ζῶσιν; οὐ κάτοισθα τῶν δόμοις κακά.
 ΗΡ. εἰ μὴ τι σὸς με δεσπότης ἐψεύσατο.
 ΘΕ. ἄγαν ἐκεῖνός ἐστ' ἄγαν φιλόξενος.
 ΗΡ. οὐ χρῆν μ' ὀθνείου γ' οὔνεκ' εὖ πάσχειν νεκροῦ; 810
 ΘΕ. ἢ κάρτα μέντοι καὶ λίαν θυραῖος ἦν.
 ΗΡ. μῶν συμφορὰν τιν' οὔσαν οὐκ ἔφραζέ μοι;
 ΘΕ. χαίρων ἴθ'· ἡμῖν δεσποτῶν μέλει κακά.
 ΗΡ. ὃδ' οὐ θυραίων πημάτων ἄρχει λόγος.
 ΘΕ. οὐ γάρ τι κωμάζοντ' ἂν ἡχθόμην σ' ὀρώων. 815
 ΗΡ. ἀλλ' ἢ πέπονθα δαίν' ὑπὸ ξένων ἐμῶν;
 ΘΕ. οὐκ ἴλθες ἐν δέοντι δέξασθαι δόμοις·
 πένθος γὰρ ἡμῖν ἐστί· καὶ κουράν βλέπεις
 μελαμπέπλους στολμούς τε.
 ΗΡ. τίς δ' ὁ κατθανών;
 μῶν ἢ τέκνων τις φροῦδος ἢ πατὴρ γέρων; 820
 ΘΕ. γυνὴ μὲν οὖν ὀλωλεν Ἀδμήτου, ξένη.
 ΗΡ. τί φῆς; ἔπειτα δῆτά μ' ἐξενίζετε;
 ΘΕ. ἡδεῖτο γάρ σε τῶνδ' ἀπώσασθαι δόμων.
 ΗΡ. ὦ σχέτλι', οἷας ἡμπλακες ξυναόρου.
 ΘΕ. ἀπωλόμεσθα πάντες, οὐ κείνη μόιη. 825
 ΗΡ. ἀλλ' ἡσθόμην μὲν, ὅμμ' ἰδὼν δακρυρροοῦν
 κουράν τε καὶ πρόσωπον· ἀλλ' ἔπειθέ με
 λέγων θυραῖον κῆδος ἐς τάφον φέρειν.
 βία δὲ θυμοῦ τάσδ' ὑπερβαλὼν πύλας
 ἔπινον ἀνδρὸς ἐν φιλοξένου δόμοις, 830
 πράσσοντος οὕτω. κᾶτα κωμάζω κᾶρα
 στεφάνοις πυκασθεῖς; ἀλλὰ σοῦ τὸ μὴ φράσαι,
 κακοῦ τοσούτου δώμασιν προσκειμένου.
 ποῦ καί σφε θάπτει; ποῦ νιν εὐρήσω μολών;
 ΘΕ. ὀρθὴν παρ' οἶμον, ἢ ἔπι Λάρισσαν φέρει, 835
 τύμβον κατόψει ξεστὸν ἐκ προαστίου.

ΠΡ. ὦ πολλὰ τλάσα καρδία ψυχὴ τ' ἐμῇ,
 νῦν δείξον οἶον παῖδά σ' ἢ Τιρυνθία
 Ἥλεκτρονόος ἐγείνατ' Ἀλκμήνη Διί.
 δεῖ γάρ με σῶσαι τὴν θανούσαν ἀρτίως 840
 γυναῖκα κεῖς τόνδ' αὖθις ἰδρῦσαι δόμον
 Ἀλκηστιν, Ἀδμήτῳ θ' ὑπουργῆσαι χάριν.
 ἐλθὼν δ' ἄνακτα τὸν μελάμπεπλον νεκρῶν
 Θάνατον φυλάξω, καί νιν εὐρήσειν δοκῶ,
 πίνοντα τύμβου πλησίον προσφαγμάτων. 845
 κἄνπερ λοχήσας αὐτὸν ἐξ ἔδρας συθεῖς
 μάρψω, κύκλον δὲ περιβάλω χεροῖν ἐμαῖν,
 οὐκ ἔστιν ὅστις αὐτὸν ἐξαιρήσεται
 μογοῦντα πλευρὰ, πρὶν γυναῖκ' ἐμοὶ μεθῇ.
 ἦν δ' οὖν ἀμάρτῳ τῇσδ' ἄγρας, καὶ μὴ μόλῃ 850
 πρὸς αἵματηρὸν πέλανον, εἶμι τῶν κάτω
 Κόρης ἄνακτός τ' εἰς ἀνηλίους δόμους,
 αἰτήσομαί τε· καὶ πέποιθ' ἄξειν ἄνω
 Ἀλκηστιν, ὥστε χερσὶν ἐνθεῖναι ξένου,
 ὃς μ' ἐς δόμους ἐδέξατ' οὐδ' ἀπήλασε, 855
 καίπερ βαρεῖα συμφορὰ πεπληγμένος,
 ἔκρυπτε δ', ὦν γενναῖος, αἰδεσθεῖς ἐμέ.
 τίς τοῦδε μᾶλλον Θεσσαλῶν φιλόξενος;
 τίς Ἑλλάδ' οἰκῶν; τοιγὰρ οὐκ ἐρεῖ κακὸν
 εὐεργετῆσαι φῶτα γενναῖος γεγώς. 860

ΑΔ. ἰὼ ἰώ. στυγναὶ πρόσοδοι,
 στυγναὶ δ' ὄψεις χήρων μελάθρων.
 ἰὼ μοί μοι, αἰαῖ.
 ποῖ βῶ; πᾶ στῶ; τί λέγω; τί δὲ μή;
 πῶς ἂν ὀλοίμαν. 865
 ἦ βαρυδαίμονα μήτηρ μ' ἔτεκεν.
 ζηλῶ φθιμένους, κείνων ἔραμαι,
 κεῖν' ἐπιθυμῶ δώματα ναίειν.
 οὔτε γὰρ αὐγὰς χαίρω προσορῶν,
 οὔτ' ἐπὶ γαίας πόδα πεζεύων·
 τοῖον ὁμηρόν μ' ἀποσυλήσας 870
 Αἰδῷ Θάνατος παρέδωκεν.

ΧΟ. πρόβα πρόβα· βᾶθι κεῦθος οἴκων,

στρ. α'.

ΑΔ. αἰαῖ.

ΧΟ πεπονθὼς ἄξι' αἰαγμάτων.

ΑΔ. ἐέ.

ΧΟ. δι' ὀδύνας ἔβας,
σάφ' οἶδα. ΑΔ. φεῦ φεῦ.

ΧΟ. τὰν νέρθεν οὐδὲν ὠφελείς.

ΑΔ. ἰὼ μοί μοι.

ΧΟ. τὸ μήποτ' εἰσιδεῖν φιλίας ἀλόχου
πρόσωπον τᾶντα λυπρόν. 878

ΑΔ. ἔμνησας ὃ μου φρένας ἤλκωσεν·
τί γὰρ ἀνδρὶ κακὸν μείζον ἀμαρτεῖν
πιστῆς ἀλόχου; μή ποτε γήμας 880
ὠφελον οἰκεῖν μετὰ τῆσδε δόμους.
ζηλῶ δ' ἀγάμους ἀτέκνους τε βροτῶν.
μία γὰρ ψυχὴ· τῆς ὑπεραλγεῖν
μέτριον ἄχθος.

παῖδων δὲ νόσους καὶ νυμφιδίους 895
εὐνάς θανάτοις κεραϊζομένας
οὐ τλητὸν ὄραν, ἐξὸν ἀτέκνους
ἀγάμους τ' εἶναι διὰ παντός.

ΧΟ. τύχα τύχα δυσπάλαιστος ἦκει. ἀντ. α'.

ΑΔ. αἰαῖ.

ΧΟ. πέρας δ' οὐδὲν τίθης ἀλγέων. 890

ΑΔ. ἐέ.

ΧΟ. βαρέα μὲν φέρειν,
ὅμως δέ. ΑΔ. φεῦ φεῦ.

ΧΟ. τλαῖθ'· οὐ σὺ πρῶτος ὤλεσας

ΑΔ. ἰὼ μοί μοι

ΧΟ. γυναικα· συμφορὰ δ' ἐτέρους ἐτέρα
πιέζει φανείσα θνατῶν.

ΑΔ. ὦ μακρὰ πένθη λῦπαί τε φίλων 895
τῶν ὑπὸ γαῖαν.

τί μ' ἐκώλυσας ῥῖψαι τύμβου
τάφρον ἐς κοίλην, καὶ μετ' ἐκείνης
τῆς μέγ' ἀρίστης κεῖσθαι φθίμενον;

ξύο δ' ἀντὶ μιᾶς Ἄιδης ψυχὰς
τὰς πιστοτάτας σὺν ἂν ἔσχεν, ὁμοῦ
χθονίαν λίμνην διαβάντε.

900

ΧΟ. ἐμοί τις ἦν ἐν γένει, ᾧ κόρος ἀξιόθρηνος στρ. β'.
ᾗχετ' ἐν δόμοισι

905

μονόπαις· ἀλλ' ἔμπας
ἔφερε κακὸν ἄλις, ἄτεκνος ὦν,
πολιὰς ἐπὶ χαίτας
ἤδη προπετῆς ὦν
βιότου τε πόρσω.

910

ΛΔ. ὦ σχῆμα δόμων, πῶς εἰσέλθω;
πῶς δ' οἰκήσω, μεταπίπτοντος
δαίμονος; οἴμοι. πολὺ γὰρ τὸ μέσον
τότε μὲν πεύκαις σὺν Πηλιάσιν

915

σύν θ' ὑμεναίοις ἔστειχον ἔσω,
φιλίας ἀλόχου χέρα βαστάζων.
πολυάχητος δ' εἶπετο κῶμος
τὴν τε θανούσαν καμ' ὀλβίζων,
ὥς εὐπατρίδαι καὶ ἀπ' ἀμφοτέρων

920

ὄντες ἀριστέων σύζυγες εἶμεν,
νῦν δ' ὑμεναίων γόος ἀντίπαλος
λευκῶν τε πέπλων μέλανες στολμαὶ
πέμπουσί μ' ἔσω

λέκτρων κοίτας ἐς ἐρήμους.

925

ΧΟ. παρ' εὐτυχῇ σοι πότμον ἦλθεν ἀπειροκάκῃ τόδ'
ἄλγος· ἀλλ' ἔσωσας [ἀντ. β'.

βίοτον καὶ ψυχάν.

ἔθανε δάμαρ, ἔλιπε φιλίαν·

930

τί νέον τόδε; πολλοὺς

ἤδη παρέλυσεν

θάνατος δάμαρτος.

ΛΔ. φίλοι, γυναικὸς δαίμον' εὐτυχέστερον

935

τοῦμοῦ νομίζω, καίπερ οὐ δοκοῦνθ' ὅμως·

τῆς μὲν γὰρ οὐδὲν ἄλγος ἄψεται ποτε,

πολλῶν δὲ μόχθων εὐκλειῆς ἐπαύσατο.

ἐγὼ δ', ὃν οὐ χρὴν ζῆν, παρεῖς τὸ μόρσιμον,

λυπρὸν διάξω βίοντον ἄρτι μανθάνω.
 πῶς γὰρ δόμων τῶνδ' εἰσόδους ἀνέξομαι;
 τίς ἂν προσειπὼν, τοῦ δὲ προσρηθεὶς ὑπο,
 τερπνῆς τύχοιμι ἂν εἰσόδου; ποῖ τρέφομαι;
 ἢ μὲν γὰρ ἔνδον ἐξελαῖ μ' ἐρημία,
 γυναικὸς εὐνὰς εὐτ' ἂν εἰσίδω κενὰς 945
 θρόνους τ' ἐν οἷσιν ἴξε, καὶ κατὰ στέγας
 αὐχμηρὸν οὐδας, τέκνα δ' ἄμφι γούνασι
 πίπτοντα κλαίῃ μητέρ', οἱ δὲ δεσπότην
 στένωσιν οἷαν ἐκ δόμων ἀπώλεσαν.
 τὰ μὲν κατ' οἴκους τοιάδ'· ἔξωθεν δέ με 950
 γάμοι τ' ἐλῶσι Θεσσαλῶν καὶ ξύλλογοι
 γυναικοπληθεῖς· οὐ γὰρ ἐξανέξομαι
 λεύσσω δάμαρτος τῆς ἐμῆς ὁμήλικας.
 ἐρεῖ δέ μ' ὅστις ἐχθρὸς ὢν κυρεῖ τάδε·
 ἰδοῦ τὸν αἰσχυρῶς ζῶνθ', ὃς οὐκ ἔτλη θανεῖν, 955
 ἀλλ' ἦν ἐγήμεν ἀντιδούς ἀψυχία
 πέφευγεν Ἀἰδῆν· κατ' ἀνὴρ εἶναι δοκεῖ;
 στυγεῖ δὲ τοὺς τεκόντας, αὐτὸς οὐ θέλων
 θανεῖν. τοιάνδε πρὸς κακοῖσι κληδόνα
 ἔξω. τί μοι ζῆν δῆτα κύδιον, φίλοι, 960
 κακῶς κλύοντι καὶ κακῶς πεπραγότι;

ΣΟ. ἐγὼ καὶ διὰ μούσας στρ. α'.

καὶ μετάρσιος ῥῆξα, καὶ
 πλείστων αἰψάμενος λόγων
 κρεῖσσον οὐδὲν ἀνάγκας 965
 ἥνρον, οὐδέ τι φάρμακον
 Θρήσσαις ἐν σανίσιν, τὰς

Ὀρφεῖα κατέγραψεν
 γῆρυς, οὐδ' ὅσα Φοῖβος Ἀσκληπιάδαις ἔδωκε 970
 φάρμακα πολυπόνοις ἀντιτεμῶν βροτοῖσιν.

μόνας δ' οὐτ' ἐπὶ βωμοὺς ἀντ. α'.

ἐλθεῖν οὔτε βρέτας θεᾶς
 ἔστιν, οὐ σφαγίων κλύει. 975

μή μοι, πότνια, μείζων
 ἔλθοις ἢ τὸ πρὶν ἐν βίῳ.

καὶ γὰρ Ζεὺς ὃ τι νεύσῃ,
σὺν σοὶ τοῦτο τελευτᾷ.

καὶ τὸν ἐν Χαλύβοις δαμάξεις σὺ βία σίδαρον, 980
οὐδέ τις ἀποτόμου λήματός ἐστιν αἰδώς.

καὶ σ' ἐν ἀφύκτοισι χερῶν εἶλε θεὰ δεσμοῖς·
τόλμα δ' οὐ γὰρ ἀνάξεις ποτ' ἐνερθεν [στρ. β'.

κλαίων τοὺς φθιμένους ἄνω.

καὶ θεῶν σκότιοι φθίνουσι

παῖδες ἐν θανάτῳ.

990

φίλα μὲν ὅτ' ἦν μεθ' ἡμῶν,

φίλα δ' ἔτι καὶ θανούσα·

γενναιοτάταν δὲ πασᾶν

ἐξεύξω κλισίαις ἄκοιτιν.

994

μηδὲ νεκρῶν ὡς φθιμένων χῶμα νομιζέσθω ἀντ.β'.

τύμβος σᾶς ἀλόχου, θεοῖσι δ' ὁμοίως

τιμάσθω, σέβας ἐμπόρων.

καί τις δοχμίαν κέλευθον

1000

ἐμβαίνων τόδ' ἐρεῖ·

αὐτα ποτὲ προὔθαν' ἀνδρὸς,

νῦν δ' ἐστὶ μάκαιρα δαίμων,

χαῖρ', ὦ πότνι', εὖ δὲ δοίης.

τοιαῖ νιν προσερούσι φᾶμαι.

1005

καὶ μὴν ὅδ', ὡς ἔοικεν, Ἀλκμήνης γόνος,

Ἄδμητε, πρὸς σὴν ἐστίαν πορεύεται.

ΗΡ. φίλον πρὸς ἄνδρα χρή λέγειν ἐλευθέρως,

Ἄδμητε, μομφὰς δ' οὐχ ὑπὸ σπλάγχνοις ἔχειν

σιγῶντ'. ἐγὼ δὲ σοῖς κακοῖσιν ἡξίουν

1010

ἐγγὺς παρεστὼς ἐξετάζεσθαι φίλος·

σὺ δ' οὐκ ἔφραζες σῆς προκείμενον νέκυν

γυναικὸς, ἀλλὰ μ' ἐξένιζες ἐν δόμοις,

ὡς δὴ θυραίου πῆματος σπουδὴν ἔχων.

κᾶστειψα κράτα καὶ θεοῖς ἐλευψάμην

1015

σπονδὰς ἐν οἴκοις δυστυχούσι τοῖσι σοῖς.

καὶ μέμφομαι μὲν μέμφομαι παθὼν τάδε,

οὐ μὴν σε λυπεῖν ἐν κακοῖσι βούλομαι.

- ὦν δ' οὐνεχ' ἦκω δεῦρ' ὑποστρέψας πάλιν
 λέξω. γυναῖκα τήνδε μοι σῶσον λαβὼν, 1020
 ἕως ἂν ἵππους δεῦρο Θρηκίας ἄγων
 ἔλθω, τύραννον Βιστόνων κατακτανών.
 πράξας δ' ὃ μὴ τύχοιμι, νοστήσαιμι γάρ,
 δίδωμι τήνδε σοῖσι προσπολεῖν δόμοις.
 πολλῶ δὲ μόχθῳ χεῖρας ἦλθεν εἰς ἐμάς· 1025
 ἀγῶνα γὰρ πάνδημον εὐρίσκω τινὰς
 τιθέντας ἀθληταῖσιν, ἄξιον πόνου,
 ὅθεν κομίζω τήνδε νικητήρια
 λαβών· τὰ μὲν γὰρ κοῦφα τοῖς νικῶσιν ἦν
 ἵππους ἄγεσθαι, τοῖσι δ' αὖ τὰ μείζονα 1030
 νικῶσι, πυγμὴν καὶ πάλην, βουφόρβια·
 γυνὴ δ' ἐπ' αὐτοῖς εἶπετ'· ἐντυχόντι δὲ
 αἰσχρὸν παρεῖναι κέρδος ἦν τόδ' εὐκλεές.
 ἀλλ', ὥσπερ εἶπον, σοὶ μέλειν γυναῖκα χρή·
 οὐ γὰρ κλοπαίαν, ἀλλὰ σὺν πόνῳ λαβὼν 1035
 ἦκω· χρόνῳ δὲ καὶ σὺ μ' αἰνέσεις ἴσως.
 ΑΔ. οὗτοι σ' ἀτίζων οὐδ' ἐν ἐχθροῖσιν τιθεῖς
 ἔκρυψ' ἐμῆς γυναικὸς ἀθλίους τύχας·
 ἀλλ' ἄλγος ἄλγει τοῦτ' ἂν ἦν προσκείμενον,
 εἴ του πρὸς ἄλλου δώμαθ' ὠρμήθης ξένου· 1040
 ἄλις δὲ κλαίειν τοῦμόν ἦν ἐμοὶ κακόν.
 γυναῖκα δ', εἴ πως ἔστιν, αἰτοῦμαί σ', ἄναξ,
 ἄλλον τιν' ὅστις μὴ πέπονθεν οἷ' ἐγὼ
 σώζειν ἄνωχθι Θεσσαλῶν· πολλοὶ δέ σοι
 ξένοι Φεραίων· μή μ' ἀναμνήσης κακῶν. 1045
 οὐκ ἂν δυναίμην τήνδ' ὀρῶν ἐν δώμασιν
 ἄδακρυς εἶναι· μὴ νοσοῦντί μοι νόσον
 προσθῆς· ἄλις γὰρ συμφορᾷ βαρύνομαι.
 ποῦ καὶ τρέφοιτ' ἂν δωμάτων νέα γυνή;
 νέα γὰρ, ὥς ἐσθῆτι καὶ κόσμῳ πρέπει. 1050
 πότερα κατ' ἀνδρῶν δῆτ' ἐνοικήσει στέγην;
 καὶ πῶς ἀκραιφνής, ἐν νέοις στρωφωμένη,
 ἔσται; τὸν ἡβῶνθ', Ἡράκλεις, οὐ ῥάδιον

εἶργειν· ἐγὼ δέ σου προμηθίαν ἔχω.
 ἧ τῆς θανούσης θάλαμον εἰσβήσας τρέφω ; 1053
 καὶ πῶς ἐπείσφρῳ τήνδε τῷ κείνης λέχει ;
 διπλὴν φοβούμαι μέμψιν, ἔκ τε δημοτῶν,
 μή τίς μ' ἐλέγξῃ τὴν ἐμὴν εὐεργέτιν
 προδόντ' ἐν ἄλλης δεμνίοις πίνειν νέας,
 καὶ τῆς θανούσης, ἀξία δέ μοι σέβειν, 1060
 πολλὴν πρόνοιαν δεῖ μ' ἔχειν. σὺ δ', ὦ γύναι,
 ἥτις ποτ' εἰ σὺ, ταῦτ' ἔχουσ' Ἀλκήστιδι
 μορφῆς μέτρ' ἴσθι, καὶ προσήϊσαι δέμας.
 οἴμοι. κόμιζε πρὸς θεῶν ἀπ' ὀμμάτων
 γυναῖκα τήνδε, μή μ' ἔλῃς ἥρημένον. 1065
 δοκῶ γὰρ αὐτὴν εἰσορῶν γυναῖχ' ὄραν
 ἐμὴν· θολοῖ δὲ καρδίαν, ἐκ δ' ὀμμάτων
 πηγαὶ κατερρώγασιν· ὦ τλήμων ἐγὼ
 ὥς ἄρτι πένθους τοῦδε γεύομαι πικροῦ.
 ΧΟ. ἐγὼ μὲν οὐκ ἔχοιμ' ἂν εὖ λέγειν τύχην· 1070
 χρὴ δ', ὅστις εἴσι, καρτερεῖν θεοῦ δόσιν.
 ΗΡ. εἰ γὰρ τοσαύτην δύναμιν εἶχον ὥστε σὴν
 ἐς φῶς πορεύσασθαι νερτέρων ἐκ δωμάτων
 γυναῖκα, καὶ σοι τήνδε πορσύναι χάριν.
 ΑΔ. σάφ' οἶδα βούλεσθαί σ' ἂν. ἀλλὰ ποῦ τόδε ; 1075
 οὐκ ἔστι τοὺς θανόντας ἐς φάος μολεῖν.
 ΗΡ. μή νυν ὑπέρβαλλ', ἀλλ' ἐναισίμως φέρε.
 ΑΔ. ῥᾶον παραινεῖν ἢ παθόντα καρτερεῖν.
 ΗΡ. τί δ' ἂν προκόπτοις, εἰ θέλεις ἀεὶ στένειν ;
 ΑΔ. ἔγνωκα καὐτὸς, ἀλλ' ἔρω τίς μ' ἐξάγει. 1080
 ΗΡ. τὸ γὰρ φιλῆσαι τὸν θανόντ' ἄγει δάκρυ.
 ΑΔ. ἀπώλεσέν με, καῖτι μᾶλλον ἢ λέγω.
 ΗΡ. γυναικὸς ἐσθλῆς ἤμπλακες· τίς ἀντερεῖ ;
 ΑΔ. ὥστ' ἄνδρα τόνδε μηκέθ' ἠδεσθαι βίῳ.
 ΗΡ. χρόνος μαλάξει, νῦν δ' ἔθ' ἠβάσκει κακόν. 1085
 ΑΔ. χρόνον λέγοις ἂν, εἰ χρόνος τὸ κατθανεῖν.
 ΗΡ. γυνή σε παύσει καὶ νέου γάμου πόθος.
 ΑΔ. σίγησον· οἶον εἶπας. οὐκ ἂν ὤόμην.

ΗΡ. τί δ'; οὐ γαμείς γάρ, ἀλλὰ χηρεύσει λέχος;

ΑΔ. οὐκ ἔστιν ἥτις τῷδε συγκλιθήσεται. 1090

ΗΡ. μῶν τὴν θανοῦσαν ὠφελεῖν τι προσδοκᾷς;

ΑΔ. κείνην ὅπουπέρ ἐστι τιμᾶσθαι χρεῶν.

ΗΡ. αἰνῶ μὲν αἰνῶ· μωρίαν δ' ὀφλισκάνεις.

ΑΔ. ὥς μήποτ' ἄνδρα τόνδε νυμφίον καλῶν.

ΗΡ. ἐπήνεσ' ἀλόχῳ πιστὸς οὐνεκ' εἶ φίλος. 1095

ΑΔ. θάνοιμ' ἐκείνην καίπερ οὐκ οὔσαν προδοῦς.

ΗΡ. δέχου νυν εἴσω τήνδε γενναίων δόμων.

ΑΔ. μὴ, πρὸς σε τοῦ σπείραντος ἄντομαι Διός.

ΗΡ. καὶ μὴν ἁμαρτήσῃ γε μὴ δράσας τάδε.

ΑΔ. καὶ δρῶν γε λύπη καρδίαν δηχθήσομαι. 1100

ΗΡ. πιθοῦ· τάχ' ἂν γὰρ ἐς δέον πέσοι χάρις.

ΑΔ. φεῦ.

εἴθ' ἐξ ἀγῶνος τήνδε μὴ ἴλαβές ποτε.

ΗΡ. νικῶντι μέντοι καὶ σὺ συννικᾷς ἐμοί.

ΑΔ. καλῶς ἔλεξας· ἡ γυνὴ δ' ἀπελθέτω.

ΗΡ. ἄπεισιν, εἰ χρή· πρῶτα δ' εἰ χρεῶν ἄθρει. 1105

ΑΔ. χρή, σοῦ γε μὴ μέλλοντος ὀργαίνειν ἐμοί.

ΗΡ. εἰδώς τι καὶ γὰρ τήνδ' ἔχω προθυμίαν.

ΑΔ. νίκα νυν. οὐ μὴν ἀνδάνοντά μοι ποιεῖς.

ΗΡ. ἀλλ' ἔσθ' ὅθ' ἡμᾶς αἰνέσεις· πιθοῦ μόνον.

ΑΔ. κομίζετ', εἰ χρή τήνδε δέξασθαι δόμοις. 1110

ΗΡ. οὐκ ἂν μεθείμην σοῖς γυναῖκα προσπόλοις.

ΑΔ. σὺ δ' αὐτὸς αὐτὴν εἰσαγ', εἰ δοκεῖ, δόμοις.

ΗΡ. ἐς σὰς μὲν οὖν ἔγωγε θήσομαι χέρας.

ΑΔ. οὐκ ἂν θίγοιμι, δῶμα δ' εἰσελθεῖν πάρα.

ΗΡ. τῇ σῇ πέποιθα χειρὶ δεξιᾷ μόνη. 1115

ΑΔ. ἄναξ, βιάζει μ' οὐ θέλοντα δρᾶν τάδε.

ΗΡ. τόλμα προτεῖναι χεῖρα καὶ θιγεῖν ξένης.

ΑΔ. καὶ δὴ προτείνω, Γοργόν' ὥς καρατόμῳ.

ΗΡ. ἔχεις; ΑΔ. ἔχω.

ΗΡ. ναὶ, σῶζέ νυν, καὶ τὸν Διὸς

φήσεις ποτ' εἶναι παῖδα γενναῖον ξένον. 1120

βλέψον δ' ἐς αὐτὴν, εἴ τί σοι δοκεῖ πρέπειν

γυναικί· λύπης δ' εὐτυχῶν μεθίστασο.

ΑΔ. ὦ θεοὶ, τί λέξω; θαῦμ' ἀνέλπιστον τόδε·
γυναῖκα λεύσσω τήνδ' ἐμὴν ἐτητύμως,
ἧ κέρτομός με θεοῦ τις ἐκπλήσσει χαρά; 1123

ΗΡ. οὐκ ἔστιν, ἀλλὰ τήνδ' ὄρᾳς δάμαρτα σήν.

ΑΔ. ὄρα γε μή τι φάσμα νερτέρων τόδ' ἦ.

ΗΡ. οὐ ψυχαγωγὸν τόνδ' ἐποιήσω ξένον.

ΑΔ. ἀλλ' ἦν ἔθαπτον εἰσορῶ δάμαρτ' ἐμὴν;

ΗΡ. σάφ' ἴσθ'. ἀπιστεῖν δ' οὐ σε θαυμάζω τύχην. 1130

ΑΔ. θίγω, προσείπω ζῶσαν ὥς δάμαρτ' ἐμὴν;

ΗΡ. πρόσσειπ'. ἔχεις γὰρ πᾶν ὅσονπερ ἤθελες.

ΑΔ. ὦ φιλτάτης γυναικὸς ὄμμα καὶ δέμας,
ἔχω σ' ἀέλπτως, οὐποτ' ὄψεσθαι δοκῶν.

ΗΡ. ἔχεις· φθόνος δὲ μὴ γένοιτό τις θεῶν. 1135

ΑΔ. ὦ τοῦ μεγίστου Ζηνὸς εὐγενὲς τέκνον,
εὐδαιμονοίης, καί σ' ὁ φιτύσας πατὴρ
σώζοι· σὺ γὰρ δὴ τᾶμ' ἀνώρθωσας μόνος.
πῶς τήνδ' ἐπεμψας νέρθεν ἐς φάος τόδε;

ΗΡ. μάχην ξυνάψας δαιμόνων τῷ κυρίῳ. 1140

ΑΔ. ποῦ τόνδε Θανάτῳ φῆς ἀγῶνα συμβαλεῖν;

ΗΡ. τύμβον παρ' αὐτὸν ἐκ λόχου μάρψας χεροῖν.

ΑΔ. τί γάρ ποθ' ἦδ' ἀναυδος ἔστηκεν γυνή;

ΗΡ. οὐπω θέμις σοι τῆσδε προσφωνημάτων
κλύειν, πρὶν ἂν θεοῖσι τοῖσι νερτέροις 1145
ἀφαγνίσηται καὶ τρίτον μόλη φάος.
ἀλλ' εἴσαγ' εἴσω τήνδε· καὶ δίκαιος ὦν
τὸ λοιπὸν, Ἄδμητ', εὐσέβει περὶ ξένους.
καὶ χαῖρ'· ἐγὼ δὲ τὸν προκείμενον πόνον
Σθενέλου τυράννῳ παιδὶ πορσυνῶ μολῶν. 1150

ΑΔ. μείνον παρ' ἡμῖν καὶ ξυνέστιος γενοῦ.

ΗΡ. αὐθις τόδ' ἔσται, νῦν δ' ἐπείγεσθαί με δεῖ.

ΑΔ. ἀλλ' εὐτυχοίης, νόστιμον δ' ἔλθοις πόδα.
ἄστοις δὲ πάσῃ τ' ἐννέπω τετραρχία
χοροὺς ἐπ' ἐσθλαῖς συμφοραῖσιν ἰστάναι 1155
βωμούς τε κνισᾶν βουθύτοισι προστροπαῖς.

NOTES.

1—27. The Prologue is spoken by Apollo, who explains the reasons of his sojourn for a time among mortals, his hospitable reception in the house of Admetus, and the favour he has done to his pious host in return, by persuading the Fates to prolong the term of his life beyond the destined day, provided he could find a substitute to die for him; which alone of all his friends and relations Alcestis consented to do.

1. ὦ δώματα] The address, as in the beginning of the *Andromache* and *Electra*, is not followed by any further appeal to, or statement respecting, the place spoken of. —ἐτλην] ‘I condescended to be content with the fare of a serf,’ i.e. one of the Thessalian *πενέσται*, or tillers of the land and keepers of the herds, who are here called *θῆτες*. For ἐτλην see inf. 275, 572.

3. Ζεὺς γάρ] ‘For Zeus, by killing my son, was the cause of this (i.e. of my abode on earth), Asclepius I mean, by hurling at his breast a flaming dart.’ This is explained by what follows: ‘Therefore I killed the Cyclopes, who had forged the fatal bolt, and so Zeus forced me to undergo this service as a penalty.’ See v. 128. Asclepius had been blasted by Zeus for raising a dead man to life, Aesch. *Ag.* 992.

5. οὗ δὴ] ‘on which account;’ the genitive denoting the cause or motive of action. Similarly *Κύκλωπος κεχόλωται*, *Od.* i. 69. Pind. *Nem.* vii. 25, *δπλων χολωθείς*. Hom. *Il.* v. 178, *ἱρῶν μηνίσας*. With the relative δὴ is very often combined by an idiom we cannot render. It emphasises and dwells on the thing or person alluded to, as one well known. So inf. 68, 102, 265, and Aesch. *Eum.* 3, *Θέμιν, ἣ δὴ τὸ μητρὸς δευτέρα τόδ’ ἔζετο μαντεῖον, ὥς λόγος τις*. —δίου πυρός] So in *Bacch.* 8.

7. ἀποινα] ‘in retribution for.’ This word especially, but not unfrequently others are used as accusatives in apposition to the sentence.. See Donaldson, *Gr. Gr.* § 467.

So Aesch. *Ag.* 1392, οὐ τοῦτον ἐκ γῆς τῆσδε χρῆν σ' ἀνδρηλατεῖν, μασμάτων ἄποινα;

8. ἐλθὼν δέ] 'So I came to this land and served as a neat-herd to my host, and have kept his household safe up to this day.' Apollo, like Zeus, had the attribute of Σωτήρ. The imperfect, of course, in both verses represents the continuous action. See inf. 1138.

10. ὁσίου γάρ] 'For a holy god myself I met with a holy man for a host.' Apollo, as the sun-god, is ἄγνός, ὁσίος, Φοῖβος, &c. Hence the reference to μῖασμα in v. 22. Applied to Admetus, ὁσίος means εὐσεβής. See v. 1148.

12. δολώσας] There seems to have been an ancient story that Apollo extorted a promise from the Fates when overcome by wine. Thus much may be inferred from Aesch. *Eum.* 693—8, σύ τοι παλαιὰς διανομὰς καταφθίσας οἴνῳ παρηπάτησας ἀρχαίας θεάς.—ἤνεσαν, more usually κατήνεσαν, 'consented,' 'promised.' See inf. 525.

14. διαλλάξαντα] 'if he should have given in exchange.'

15. ἐλέγξας] 'having questioned,' ἐξετάσας.

18. πρὸ κείνου] From their point of view, this was rightly said; though in strict reference to the subject of ἡῦρε, πρὸ αὐτοῦ would have been required.

19. ἡ νῦν] i.e. καὶ νῦν ἐκείνη, &c.—ἐν χεροῖν, supply φίλων, or οἰκετῶν. 'And now in this house she is being supported in (friendly) hands, on the point of death; for this is the day on which it is fated that she must die and resign this life.' Apollo goes on to say, that he must leave the house, since it was not lawful for him to remain in the same spot with a corpse; see *Ion.* 1225, *Androm.* 1137, *Hipp.* 1437.

25. ἱερῇ] ἱερέα (ἱερεὺς), the sacrificing-priest of the dead, i.e. the slayer of victims for the dead, who were thought to demand such honours to be paid. Inf. 74 he is said κατάρχεσθαι, to commence the rite.

26. συμμέτρως] 'opportunately,' lit. measuring his arrival by the destined day.

28. ᾄ ᾄ] These words (yah! yah!) were uttered with a shriek or shout calculated to strike awe in the hearers. The figure of grim Death would be represented perhaps muffled in a sable robe, and wielding a sword (74).

29. τί σὺ κ.τ.λ.] 'Why are you at the palace? Why do you haunt this spot, Phoebus?' The σὺ, as usual with all pronouns in the nominative, is emphatic.—πολεῖς, *versaris*, a word implying frequent presence or action in a place. The root is the same as in πόλις and πολὺς, πλῆθος and *plebs*.

31. ἀφορίζμενος] 'curtailing,' 'marking off for yourself at a certain point.'

34. δολίῳ τέχνῃ] See on v. 12.—σφήλαντι, 'having got

the better of,' i.e. 'having deceived,'—a common metaphor from a wrestler's throw. The more usual idiom would be σφήλαντα, i.e. in agreement with the subject to διακωλύσαι. Compare inf. 59.

35. τοξήρη, sc. ὥστε εἶναι] A poetic way of expressing τόξοις.—αὖ, 'this second time,' viz., after having before cheated me of Admetus.

38—63. In this dialogue between Apollo and Death (rather a difficult one) we see the laboured effort for rhetorical effects which the poet is so fond of displaying. As an argument, Death perhaps has the best of it. Apollo relies more on his authority than on his right.—τοι, 'Be assured that.' The particle is meant to assure and pacify Death in respect of his complaint of Apollo's injustice, v. 30.

40. σύνηθες] Horace speaks of Apollo as 'nunquam humero positurus arcum.' The god tries to disarm the suspicion of violence by saying that he always carries a bow. Death retorts that he also 'always aids this particular family unfairly.'—σύνηθες here referring to both Admetus and Alcestis, as if to evade Death's demands had become quite a custom of his.

44. ἐκεῖνον] 'that other one,' Admetus.

46. ἀμείψας] 'because he gave in exchange.' Cf. 14, 462. So ἀλλάξαι is used inf. 661.—μέτα 'in quest of,' as inf. 483.

48. The ἄν in this sentence belongs to πείσασμαι, and εἰ signifies πότερον,—'I know not whether I shall succeed in persuading you.' See Donaldson, *Gr. Gr.* § 538 *obs.* The ἄν is out of place by a figure called 'hyperthesis,' the sentence being regarded as one clause, and the ἄν naturally following οὐκ as nearly as metre will allow. For the Greeks regularly say οὐκ ἄν ποιοῖς, not οὐ ποιοῖς ἄν.

49. κτείνειν] Death purposely misunderstands him. 'To slay him whom it may be needful to slay? Why, to that office I was appointed.'—τοῦτο, a cognate accusative, τάγμα or πρόσταγμα implied in the verb.

50. οὐκ] 'Not so,' rejoins Apollo, 'but to inflict death on those who are (naturally) about to die,' *morituris*, viz., those of mature age (the parents) and not the young, whom Apollo wishes now to spare. Death understands the allusion to Alcestis, and says he knows what Apollo wants.

52. εἴθ' ὅπως μύλοι;] A peculiar use of the optative without ἄν, implying the bare possibility of an event. 'Is there a chance that she should reach old age?' Examples in Aeschylus are *Prom.* 299, *Ag.* 603, *Cho.* 164. See also below, v. 113—7.

53. τιμαῖς] 'my prerogatives.'

54. οὗτοι πλέον] 'You can only take *one* life, be it an old or a young life.'—'Yes, but when the young die, I get the greater prize,' viz., as carrying off a more valuable life.

By *γέρας* we may perhaps understand the tributes of affection bestowed on the graves of the young.

56. *καῖν*] *καὶ ἐὰν*, 'even if she *does* die old (you will be no loser, for) she will have a costly funeral.' Some satire seems intended on the pomps and vanities of wealth; the argument will thus be, that tributes to wealth will be at least as great as tributes to affection.

57. *πρὸς τῶν ἐχόντων*] 'You are laying down a law on the side of (or, that favours) the rich.' See on 275. By *οἱ ἔχοντες* the wealthy classes are meant. *Soph. Aj. 157, πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει.*

58. *καὶ σοφός*] 'Can it be that you are a sophist too' (i.e. a cunning reasoner as well as a destroyer)? He appears to compliment ironically the sagacity of Death in seeing that the rich would thus have an unfair advantage, if they could bribe Death. Euripides is extremely fond of the word *σοφός*, and he uses it for all kinds of cleverness and accomplishment.

59. *ὠνοῖντ' ἄν*] The reading *δναιντ' ἄν* (*δνίνημι*) seems the true one, though the copies mostly give *ὠνοῖντ' ἄν*, 'they would buy.' 'They would be benefited (or, have the best of it) who have the chance of dying old,' i.e. who are rich enough to purchase delay. Death is explaining how it is that Phoebus is making a law for the rich.

61. *τοὺς ἐμοὺς τρόπους*] viz. *δυσπαραιτήτους ὄντας.*

64. *ῥήμην*] 'I can promise you that you will have to stop (those ways of yours), though you are so very savage.' These particles are often used in threats, e.g. in *Aesch. Prom. 174 and 928.* Apollo speaks as a *μάντις*, with a fore-knowledge that Hercules will compel him to surrender his victim.

66. *μέτα*] 'in pursuit of the chariot and horses of the Thracian Diomedes.' See v. 46 and 483.

69. *βίῃ*] i.e. since persuasion has failed.

71. *δράσεις ταῦτα*] 'you will have to do this all the same,' viz., to surrender the woman.

72. The *ἄν* occurs twice in this verse, because both *πολλὰ* and *οὐδέν* are emphatic words, which habitually attract to them the *ἄν* in conditional sentences. See sup. 48.—*ἢ δ' οὖν γυνή*, 'for, say what you will, this woman shall go beneath to the abodes of Hades.' The particles *δ' οὖν* often mean 'however that may be;' see *Aesch. Ag. 34 and 217.*

74. *στέλχω δέ*] 'Indeed, I am going for her even now, that I may commence the sacrifice (i.e. cut off her hair) with this sword.'

75. *ἱερὸς γάρ*] 'For that person is consecrated to the gods below, from whose head this sword shall have cut the solemn offering of a lock.' By *ἀγνίζω* the placing of any

consecrated gift on an altar is meant. So καθήγγισαν in Soph. Ant. 1081. The custom alluded to is the cutting hair from the head of a victim about to be sacrificed. See the fine passage on the death of Dido in Virg. Aen. iv. 704, 'Sic ait, et dextra crinem secat,' &c. Hom. Il. iii. 273, Ἀτρείδης—ἀρνῶν ἐκ κεφαλῶν τάρμνε τρίχας.

77. The chorus of old men enter the orchestra with slow processional step, of which the anapaestic measure is the usual accompaniment. This is the *parode*. In it they mournfully describe the silence and grief that prevails in the palace. A difference of opinion prevailing about the actual state of Alcestis, they divide into ἡμιχόρια, each advocating its own view of the case. The use of ἐμοί (singular) in v. 83 shows that the opening verses are spoken by the leader of the chorus.

88. ὥς πεπραγμένων] 'as if all were over.'

89. οὐ μάν] 'Yet neither is there any female attendant stationed at the gates.' So στατίζω is used in El. 316. This seems an argument on the other side. 'There is no sound of woe, as might be expected if she were dead; yet there are no attendants in public to be seen, the absence of whom again indicates some calamity.' Perhaps the allusion is to mourners assembling at the door, or to the preparations for removing the corpse. For thus v. 93 would correspond to 86 and v. 94 to 90.

91. εἰ γάρ] 'O that thou wouldest appear, Apollo, (to save us) amidst the waves of this misfortune.'

94. οὐ γάρ δῃ] 'The reason may be, not that she is yet alive, but that the body has not been removed from the house for burial.'

95. πόθεν] 'Whence do you infer that? I am not so sure of it. What is it that gives you confidence?' The answer is, 'Surely Admetus would never have celebrated the funeral of so excellent a wife without a goodly company of mourners' (ἐρημον, viz., στατιζομένων ἀμφὶ πύλας).

98—104. Ceremonies customary in Greek funerals; a pot of water set for lustration at the door, a lock of hair placed in front of the palace, and the beating of breasts by professional female mourners.

103. νεολαία] This must be regarded as a doubtful reading, especially as all the MSS. give οὐδὲ νεολαία, against the metre. The word is properly a substantive, meaning 'youth;' but here the context requires it to be taken as an adjective.

105. καὶ μὴν] 'And yet this is the appointed day.'—'What is it you are going to say?'—'On which she was to have descended below the earth.'—κύριον, see inf. 158. Aesch. Suppl. 712, χρόνῳ τοι κυρίῳ τ' ἐν ἡμέρᾳ.

109. διακναιομένων] 'when the good are suddenly taken

away,' lit. snapped, or broken off short. So Aesch. *Ag.* 65, *διακναιομένης δ' ἐν προτελείοις κάμακος.*

112. The first *stasimon*, in which the chorus express their despair of saving their mistress's life by the instructions of any oracle or the intercession of any priest. The only one who could have helped them was Asclepius, and he is now dead.—*ἀλλ' οὐδέ.* There seems some ellipse: '(all resources have been tried in vain); nay, there is not even a temple in the world one might make a voyage to in order to rescue her life from the grasp of the destroyer.' The syntax is *οὐκ ἔσθ' ὅποι αἶας στείλας ναυκληρίαν παραλύσαι τις ψυχὰν δυστάνου.*—*Λυκίας*, the temple of Apollo at Patara. The syntax is slightly altered from *ἡ Λυκίας ἡ Ἀμμωνίδος.*—*παραλύσαι* (opt. without *ἂν*, as sup. 52), 'unloose,' a metaphor from untying a side-horse. So inf. 933, *πολλοὺς ἤδη παρέλυσεν θάνατος δάμαρτος.*

118. *ἀπότομος*] lit. 'abrupt,' like *αἰπὺς δλεθρος* in Homer, i.e. 'cruel,' 'inexorable.' Cf. v. 981, *οὐδέ τις ἀποτόμου λήματός ἐστιν αἰδώς.* Soph. *Oed. R.* 877, *ἀπότομον εἰς ἀνάγκαν.*

119. *ἐπ' ἐσχάrais*] Construe either with *μηλοθύταν*, or supply *δντα*.

122. *μόνος ἄν*] i.e. *μόνος εἰ ἔζη Ἀσκληπιδος, ἦλθεν ἄν Ἀλκηστις προλιποῦσα ἔδ. σκοτ.,* for *μόνος ἄν ἐξ Ἀιδου ἀνεκάλεσεν αὐτήν.*

129. *πλᾶκτρον*] properly 'a spur,' means any weapon that kills by striking. See sup. 4.

132. *τετέλεσται*] 'have been gone through,' 'duly performed.' Sacrifices are called *τέλη*, as tributes paid to the gods.

135. *πλήρεις*] A poetic inversion for *βωμοὶ πλήρεις εἰσὶ θυσιῶν.*

139. *τυγχάνει*] 'is happening.' Aesch. *Prom.* 354, *θέλοιμ' ἄν ὥς πλείστοισι πημονὰς τυχεῖν.* The sense is, 'grief may be pardoned, but what we want is not tears and sobs, but some certain information.'

142. *καὶ ζῶσαν*] Euripides uses a favourite quibble, and says that her mistress is neither dead nor alive. The chorus, taking this literally, reply, 'Surely the same person cannot be both dead and seeing the light!' The explanation is (143) that she is sinking and giving up the ghost.

146. The *μέν* is used in questions also in *Med.* 676, *Hipp.* 316, and elsewhere.

148. *οἴκουν*] 'I suppose then that the fitting duties are already being performed over her.'—'The trinkets at least are ready, with which her husband intends to bury her.' The term *κόσμος* included all the articles of woman's wardrobe; but gold ornaments were especially reserved for burial with the ashes of the deceased.

150. *ἴστω νυν*] This seems added as a tribute of praise on the part of the chorus.

153. *τί χολή*] 'What must that woman be who has surpassed her?' lit. 'who has been shot beyond her mark,' like a dart or an arrow.

154. *πῶς δ' ἄν*] 'And how could any woman give better proof that she honoured her husband before all, than by consenting to die for him?'

160. *κέδρινοι δόμοι*] These are probably the cedar chests in which garments were kept. It was a singular custom of both Greeks and Romans to adorn themselves with more than usual care in prospect of their death. Pliny, *Epist.* ii. 20, 'Aurelia, ornata femina, signatura testamentum sumpserat pulcherrimas tunicas.'

165. *ὀρφανεύειν*, usually neuter, is here 'to bring up as orphans.' 'To bereave' of a parent is *ὀρφανίζειν*, inf. 276.

175. *εἰσπεσοῦσα*] 'rushing into the chamber and throwing herself on to the bed.'

177. *παρθένεια κορεύματα λύειν*] With reference to the untying of the virgin zone. Translate, 'where I resigned my maiden estate by marriage with this man.'—*οὐ περί*, 'in whose concern,' or regard. Poetically used for *ὑπὲρ οὐ*.

179. *ἀπώλεσας*] You have lost me, but not him; he can marry again, and still possess you. But if Admetus had died, Alcestis would have resigned for ever the marriage couch, and so given up both together (*προδοῦναι*).

182. Parodied by Aristoph. *Equit.* 1251, *σὲ δ' ἄλλος τις λαβὼν κεκτήσεται, κλέπτῃς μὲν οὐκ ἂν μᾶλλον, εὐτυχῆς δ' ἴσως*. The *ἂν* is used, as if *κτήσαιοτο* rather than *κεκτήσεται* had preceded.

186. *προνωπής*] *praeceps*, bending forward in her haste.—*ἐξιοῦσα*, either 'after leaving it,' or 'as she was leaving it,' the participle *ῶν* bearing both senses, and sometimes being even future. In v. 610, *ἐξιοῦσαν ὑστάτην ὁδὸν*, it clearly means *βαίνουσιν*.

195. *καὶ προσερρήθη*] This clause is in fact independent of the relative, and merely amplifies *προσεῖπε*. See inf. 942.

197. *κατθανών*] 'And had he died, there would have been an end of him; but now that he has escaped he has a grief to bear, which some day he will bitterly remember.' It seems best to take *οὐ λελήσεται* for *λίαν μεμνήσεται*. Others read *οὐποθ' οὐ λελήσεται*.

204. After this verse a line seems to have been lost containing a finite verb.

207—8. This couplet, which occurs also in *Hec.* 411—12, is thought by many to have been interpolated here, since *προσόψεται* should rather have been *προσοψομένη*.

213. The chorus, having now learnt that their mistress

still lingers in life, offer a prayer to the Healing God to find some shift whereby Admetus may be spared this great distress. The sentences seem spoken by each of ten choreutae in succession.

216. ἤδη] at once, without further delay.

229. ἄρ' ἄξια] 'Are not these woes enough to make one stab oneself (lit. deserving of throat-cutting) and more than enough to bring one's neck to a halter suspended from on high?'

238. οὐποτε φήσω] 'I shall ever maintain that marriage does not give pleasure so much as pain, forming this conclusion not only from past events, but from beholding the present fortunes of our king, who has lost this best of wives, and for the rest of his time will live a life that is no life.'—*δοτις βιοτεύσει, qui (or quippe qui) deinceps victurus sit.*

244. Alcestis is borne on a litter upon the stage, accompanied by her husband and her two children. Her brief speeches show piety, affection, and resignation, and thus increase the sympathy of the hearers with her untimely fate.

245. δῖναι νεφέλας] The whole vault of heaven was thought to turn on its axis while the earth remained still.

254. Χάρων] The name involves the root *Χαρ* (as in *Χάρυβδης*) and means the wide-mouthed and rampant destroying god. His character as ferryman of the dead seems really distinct. Here he is represented as impatiently summoning his victim,—'Why do you loiter? Make haste; it is you who are detaining us.' Compare Arist. *Lysist.* 606, *ὁ Χάρων σε καλεῖ, σὺ δὲ κωλύεις ἀνάγεσθαι.* For the emphatic *σὺ* compare inf. 980. Donaldson, *Gr. Gr.* § 409.

256. *σπερχόμενος*] seems to be intransitive, 'in his impatient haste.' 'To hurry one on' is *ἐπισπέρχειν*.

260. *κυανανγῆς* is said of objects which reflect a dusky grey, the colour of iron. So *κυανοῦν ὄμμασι λεύσσω*, Aesch. *Pers.* 81.

264. ἐκ δὲ τῶν, i. e. *τούτων*] So Aesch. *Eum.* 2, *ἐκ δὲ τῆς Θέμν.*—*οἷς δὴ*, sup. 5.

272. *χαίροντες*] 'Fare ye well, and may ye live on.' So *χαίρων ἴθι*, 'go, and goodbye to you,' &c. See inf. 323, 437.

275. *μὴ τλῆς*] 'Do not have the heart to abandon me.' In the formula of adjuration, both in Greek and Latin, the person addressed is regularly placed between the preposition and the witnesses invoked. See inf. 1098. The sense is, *λίσσομαι σε πρὸς θεῶν*, where *πρὸς* means 'in the sight of,' 'in the presence of,' nearly with the meaning of the cognate *πρό*.

279. *σεβόμεθα*] 'We hold in affectionate regard.' By

φιλία the corresponding emotion to *ἔρως* is sometimes meant, e.g. frequently in the *Symposium* of Plato. Cf. Arist. *Eth.* viii. 12. 7, ἀνδρὶ δὲ καὶ γυναικὶ φιλία δοκεῖ κατὰ φύσιν ὑπάρχειν.

180. Alcestis, in a very beautiful speech, points out the great sacrifice she has made for her husband, whom she implores to respect her last wishes, and remain faithful to her memory in single estate.

281. λέξαι] 'To tell you fully and finally what I have at heart.' Such is the force of the aorist infinitive.

284. παρὸν μὴ θανεῖν] 'When it was in my power not to have died.' In the next verse, again supply παρὸν, the apodosis being at οὐκ ἠθέλησα, v. 287; 'but, though I might have had for a husband any Thessalian I chose (viz., in the event of your decease),—I did not care to live on, if torn from you.'

288. ἐφεισάμην] viz., ἡβης δώρων.

290. καίτοι] The argument is, 'your parents ought to have died for you, but they failed in their duty to you.'

291. ἦκον] The accusative absolute, like παρὸν, 'when they had reached a fitting time of life to die.' It is difficult to explain the genitive grammatically. Herodotus has εὖ ἦκειν βίου, and χρημάτων εὖ ἦκοντες, v. 62. Similarly καλῶς παράπλου κείται in Thuc. i. 36.

293. μόνος γάρ] It was their duty to die for you, for in you lay their only hope of perpetuating the race.

297. ὠρφάνευες] See v. 165.—ταῦτα μὲν, an expression of resignation, with which she dismisses the subject of the parents' conduct, and appeals to Admetus to remember the gratitude due to her for the service she has rendered him. 'And now it is for you to bear in mind,' &c.

299. εἰεν] 'Well!' or 'so much for this matter.' *Hactenus de istis.*

302. γάρ] This particle, used in the protasis, is equivalent to ἐπεὶ. 'Since you love these children, be content that *they* (emphatic) should be lords of my house, and do not marry another wife to be a step-mother to them,' i.e. whose children may supersede them. For this seems implied in χεῖρα προσβαλεῖ,—not merely *vexabit*, but *occidet*. The technical word for a second marriage is ἐπιγαμεῖν, as a second wife is said to succeed the other, ἐπιέναι. See *Med.* 694, 1056. Donaldson, *Gr. Gr.* § 483 (cc). So μὴ γαμεῖν ἄλλην ἐφ' ἡμῶν, inf. 373, ἐπεισφρεῖν λέχει, 1056.

308. ταῦτά γε] The γε is part of the formula of exhortation, as in μὴ μοι γε, μὴ σύ γε, &c., and so in *Soph. Oed. Col.* 1409, μὴ μ' ἀτιμάσῃτε γε: *Aesch. Theb.* 71, μὴ μοι πόλιν γε—ἐκθαμνίσῃτε.

311. πύργον] A tower of protection. *Aesch. Suppl.* 186, κρείσσω δὲ πύργου βωμὸς, ἀρρηκτον σάκος.

314. τυχοῦσα, i. e. καὶ πόλας τεύξει] 'And what kind of a partner for your father will it be your lot to find?'

315. μὴ, supply δέδοικα] 'My fear is, lest by fixing on you some evil report, she should ruin your hopes of marriage in the prime of your youth.'

317. οὐ γάρ] Here γάρ explains the fear implied in the question πῶς κορευθήσει καλῶς; as if she had said, '(and even if you *should* marry) your mother will not be there to attend you,' &c.—νυμφεύειν, like ὀρφανεύειν, and κορεύειν in 318, has the transitive sense.

325. μητρόε] Supply ἀρίστης.

327. ἤνπερ μή] i. e. 'he will be foolish if he does not: ' he will do it, if he retains his right senses.

331. ἀνδρά] appears to be the predicate, 'shall address me as husband.'

333. ἄλλως] 'in another respect,' viz., beauty as distinct from high birth.

334. δνησιν] 'I pray that I may be blessed in those which I have.' Here the infinitive of the aorist is used with a verb of praying (as elsewhere of hoping, expecting, &c.), and δνησιν γενέσθαι=δνασθαι. So *Med.* 1025, πρὶν σφῶν δνασθαι. *Hel.* 1418, δναιο κάγῳ τῶν ἐμῶν βουλευμάτων. *Hec.* 997, δναίμην τοῦ παρόντος, ᾧ γύναι.—σοῦ γάρ, 'for in you (viz. in your untimely fate) we have not been blessed.'

336. οὐκ ἐτήσιον]. 'Not merely for one year (the prescribed time of mourning), but so long as my life holds out.'

340. σὺ δέ] He means, σὺ δὲ ἔργῳ φίλη ἦσθα.

344. μουσαν] 'the music which used to entertain (or perhaps, to fill) my house.' For κατέχεσθαι, 'to be possessed with,' comp. *Phoen.* 785, ᾧ πολύμοχθος Ἄρης, τί ποθ' αἵματι καὶ θανάτῳ κατέχει;

347. σύ] viz. θανοῦσα, ἐξείλου, ἀφείλες, τὴν ἐν τοῖς τοιούτοις τέρψιν.

349. εἰκασθέν] A likeness of you made by the cunning hand of an artist shall be laid on the couch, that I may fall on it and embrace it.—ἐκτείνειν is technically used of *laying out* corpses, as in *Hipp.* 786, ἐκτείναντες ἄθλιον νέκυν. We have πλευρὰ ἐκτείνειν inf. 366. *Soph. Trach.* 938, πλευρόθεν πλευρὰν παρὲς, 'laying his side at full length by (lit. in the direction of) hers.' Here the extension of an inanimate figure is compared.

350. περιπτύσσων] lit. 'folding round it my hands,' i. e. clasping it in my arms. The tender pathos of the whole passage is most beautiful.

356. παρῇ] viz. φίλος, which indeed is a var. lect. for φίλους in the preceding line.

362. ἔσχον] κατέσχον, 'should have detained me.'

363. ἀλλ' οὖν] 'but at least,' 'but at all events,' viz., that may not be, 'look for me in the other world, and

get ready for me a house, that you may be the inmate of it with me.' See Donaldson, *Gr. Gr.* § 548 (1).

366. *τούσδε*] these my children. 'I will solemnly enjoin on them to place me (my bones) in the same cedar chest with yourself, and to lay my side by yours.' Though 'laying out' side by side is mentioned, it may be doubted if more is meant than the deposition of bones in a wooden coffer (*λάρναξ*), and not the burial of the body in a coffin. This was a natural sentiment, and a common tribute of affection. Propert. v. 7, fin., 'mecum eris, et mixtis ossibus ossa teram.'

367. *μηδὲ γάρ*] Parodied by Aristoph. *Ach.* 893, *μηδὲ γάρ θανῶν ποτε σοῦ χωρὶς εἶην ἐντετευτλανωμένης*.

372. *μὴ γαμεῖν*] i.e. *ὅτι οὐποτε γαμήσει*.—*ἐφ' ὑμῖν*, see on *ἐπιγήμες*, v. 305. Nauck reads *ἐφ' ἡμῖν*, 'after me.'

375. *ἐπὶ τοῖσδε*] 'on these terms.' Cf. *Hel.* 838, *ἐπὶ τοῖσδε τοίνυν δεξιᾶς ἐμήης θίγε*.

377. *ἀντ' ἐμοῦ μήτηρ*] So Propert. v. 11, 75, 'fungere maternis vicibus pater.'

381. *οὐδέν*] A non-entity, and so neither existing nor having any active relation with another to cause him either joy or grief. A sophistical topic of consolation, it would seem. See inf. 527.

383. *ἀρκοῦμεν*] 'It is enough that I am dying for you,' viz. and no need to add another death. So *Rhes.* 329, *ἀρκοῦμεν οἱ σώζοντες Ἴλιον πάλα*.

387. *ὥς οὐκέτ' οὔσαν*] 'You may call me nothing (or speak of me as nothing), as one no longer in life.' The sense is, in reference to the future *εἰ λείψεις*, 'I am as good as dead already.'

391. *χαῖρε*] Her last word. Thus we have death literally acted on the stage, and we may be sure the sentimental Greek was touched by the scene (*τὸ θέητρον ἔπεσεν ἐς δάκρυ*, i.e. *περὶ Μιλήτου ἄλωσιν*, Herod. vi. 21).

393. The boy Eumelus is introduced on the stage, as Molossus, the son of Andromache, in *Andr.* 504. He is mentioned in *Il.* ii. 714, as the son of Admetus and Alcestis, and again in xxiii. 289.

400. *ὑπάκουσον*] 'Answer me, hear my voice, mother, I implore you! 'Tis I, mother, I who now call you, your own chick, as I kiss your face.'

407. *ὦ ἐγὼ παθών*] Like *ὦ πολλὰ δὴ καὶ θερμὰ—μοχθήσας ἐγὼ*, Soph. *Trach.* 1046.

414. *ἐφθιτο*] The subject is *ἄδε*, implied in *σὺν τᾷδε*. The sudden apostrophe to the mother in the next verse makes the construction less obvious.—*ἀνόνητα*, adverbially used. *Sup.* 335, *σοῦ γὰρ οὐκ ὠνήμεθα*.

416. *ἀνάγκη*] You are bound to bear these troubles, since others have had to bear them before you.

421. εἰδὼς αὐτό] 'It was from the knowledge of it (because I knew that my wife must die) that I have long felt distressed.' Both ἐπίσταμαι and εἰδὼς have reference to γίγνωσκε, 418.

422. γάρ] *quoniam facturum sum*. See on v. 302.

423. ἀντηχήσατε] 'utter responses to,' viz. in the strophe and antistrophe of the next chorus.—ἀσπὸνδω, not to be appeased by libations. So ἀσπονδὸν ἀρὰν πνεῖν, 'to breathe a curse that cannot be averted,' Aesch. *Ag.* 1206.

426. κοινοῦσθαι] 'to take part in.' As κοινῶν τι is 'to make something common to another with yourself,' 'to communicate,' so κοινοῦσθαι (middle) is 'to have something made common to you,' 'to be a partaker in;' while κοινωνεῖν is simply κοινωνὸς εἶναι.

428. μονάμπυκας] 'riding horses,' κέλητας. *Suppl.* 586, μοναμπύκων τε φάλαρα κινεῖσθαι. *Hel.* 1567, μονάμπυκον δὲ Μενέλεως ψήχων δέρην. The ἄμπυξ was the frontal or fillet round the forehead of a horse; the sense of the compound is simply μόνος, 'single horse.' As ζεύγνυσθε is inappropriate to this, some other verb must be supplied.

431. σελήνας κ.τ.λ.] lit. 'while twelve moons are becoming full,' for twelve entire months.

432. οὐ γάρ] 'For of all the corpses it will be my lot to bury, this one (this person in life) has been the dearest and the best friend to me.'

435. The chorus sings a farewell strain, with praise of the deceased, and prophecies that her fame will long survive. Admetus is urged not to contract a new marriage, and the parents are blamed for their selfish love of life.

436. χαίρουσα] See on v. 272.—οἰκετεύειν, properly 'to be an οἰκέτης, or domestic,' is here 'to be an inmate,' οἰκεῖν.

439—44. ἴστω πορεύσας] 'let him know that he has conveyed,' like ἴστω εὐκλεῆς κατθανουμένην, v. 150.

445. μουσπόλοι] in *Musis versati*, i. e. poets.—κατὰ, 'to the notes of the seven-stringed mountain shell,' viz. that of the tortoise, which was first used by Hermes for that purpose, as described in the Homeric Hymn to that god, 25 seqq.

447. ἀλύροις] 'epic' verses recited, and not sung to the lute.

449. Σπάρτα] 'When at Sparta the periodic season of the Carneian month comes round, when the full moon all night is high in the heavens.' The great Doric feast of Apollo was called the Carneia (Καρνεῖα), and it would seem that musical contests were part of the solemnity.

454. τοῖαν] 'Such a theme of song have you bequeathed by your death to the composers of odes.'

457. τέραμνον or τέρεμνον is from the root στερ (as in

στέρρος), and means any rigid edifice; hence a house, or a room. So in *Hipp.* 418, τέρεμνα οἰκων, and *ib.* 536, Φοίβου ἐπὶ Πυθίοις τερέμνοις. Compare στέγειν with *tegere*. But ἀτέραμνος, ἀτεράμων, are from a different root τερ (τείρω), 'hard,' 'unyielding.'

462. ἀμείψαι] 'to give in exchange;' a short expression for 'to redeem from the grave by giving in exchange.' Generally, ἀμείψαι is to *give*, ἀμείψασθαι to *take*, in exchange. But in *Bacch.* 4, μορφήν ἀμείψας ἐκ θεοῦ βροτησίαν, the notion of *exchange* is the prominent one. *Ibid.* 65, ἱερὸν Τμῶλον ἀμείψασα means 'having left mount Tmolus,' viz. by changing its position relatively to myself. *Inf.* 752, ἀμείψασθαι πύλας is 'to pass the gate,' 'to get its position changed.'

468. After this some verse has dropped out, meaning 'it was required that *he*, Admetus, should die.' 'But' (the chorus adds) 'they had not the courage to die for their own child, the wretches! though they were advanced in life.'

474. συνδύας seems here a noun, 'such a union with a dear wife be it my lot to meet with;' or, as we say more familiarly, 'Give me such a partner as *that*;' for the chorus, being old, are not perhaps to be literally understood.

476. Hercules now enters on the stage, as a stranger just arrived; and, addressing the chorus in the orchestra, he asks if Admetus is at home.—This part of the play is of tragi-comic character, and has been thought by some critics to represent the more usual *satyric* drama which formed the *exodium* or farce terminating a tragic trilogy.

ib. κωμῆται] 'villagers,' members of the κώμη, the Thessalian term, probably, for the separate towns of a province, τετραρχία.—κιγχάνω, 'should I find?' The deliberative subjunctive, poetically used for εὔρω.

482. καὶ ποῖ] As a general rule, this formula expresses incredulity (like καὶ πῶς, καὶ τίς, &c.), 'you don't mean to say you are on a journey?' But ποῖ καὶ, πῶς καὶ, seriously asks for correct information, as when Hecuba desires to hear how her daughter was put to death, πῶς καὶ νυν ἐξεπράξατε; see below, 834, ποῦ καὶ σφε θάπτει; Here, perhaps, ποῖ καὶ πορεύει may be the true reading, as the reply is, 'I go to fetch the horses of Diomedes.' Compare 1049 with 1052, 1056.

ib. προσέξευξαι] So *Prom.* v. 108, ἀνάγκαις ταῖσδ' ἐνέξευγμαι τάλας.

487. ἀπειπεῖν] 'to disown,' 'to say *no* to.' See *inf.* 738. If τοῖς πόνοις be preferred as a reading, the sense will be, 'to give in,' 'to be wearied out with my toils,' as τάλαιν' ἀπείπον ἄλγει, *Hec.* 942.

488. ἤξεις] 'you will return.'

489. οὐ τόνδε] 'This will not be the first contest that I have engaged in' (the first race I have run). A brief expression for οὐκ ἂν εἴη πρῶτος ἀγώνων ὧν ἔδραμον. See inf. 648. This is an instance of 'tertiary predicate,' for which see Donaldson, *Gr. Gr.* §§ 400, 489.

490. τί δ' ἔν] 'Well, but if you *do* defeat their owner, what good are you likely to get?'

494. λαιψηραῖς] λαβραῖς, 'they rend *men* with their ravenous jaws.' Some fierce untameable breed of Thessalian horses is perhaps described, which had killed their keepers and even mangled them,—an event by no means without precedent. Hence the story of their cannibal propensities. In Ovid, *Her.* ix. 67, Diomede is said to have fed his horses on human flesh. See also *Herc. Fur.* 383, πῶλους Διομήδεος, οἱ φονταῖσι φάτναις ἀχάλιν' ἐθόραζον κάθαιμα σῖτα γενύσι.

497. ὁ θρέψας] sc. αὐτοῦς, 'the breeder of them.'

499. καὶ τόνδε] 'Here there is another labour, imposed (not directly by Eurystheus, but) by my hard fate, that I must join in fight with another son of Ares, as I have had to do on two occasions before.' The contest of Hercules with Lycaon is not mentioned in Apollodorus; that with Cycnus, the son of Ares and Pelopia, is recorded *ibid.* ii. 7. 7, and is the subject of the 'Scutum Herculis,' attributed to Hesiod. *Herc. Fur.* 391, Κύκνον τε ξενοδαίκτην τόχοις ὤλεσεν.

509. Περσέως] Hercules was the son of Alcmena, whose father, Electryon, was the son of Alcaeus and the grandson of Perseus.

512. πρέπεις] 'Are you attired in this mournful guise of shorn locks?' So Aesch. *Cho.* 15, πένθει λυγρῷ πρέπουσαν. Inf. 1050, νέα γὰρ, ὡς ἐσθῆτι καὶ κόσμῳ πρέπει.

514. εἶργοι] 'May the god *continue* to avert harm.' So inf. 1137, καὶ σ' ὁ φιλύσσας πατήρ σώζοι.

516. ὠραῖος] 'Has attained a ripe old age.'

518. οὐ μήν] 'It is not your wife then, Alcestis, who is dead?'

520. θανούσης] Supply μῦθον. 'Do you mean to speak of her as dead, or as yet alive?' Cf. 142, καὶ ζῶσαν εἰπεῖν καὶ θανούσαν ἔστι σοι.

524. οἶδα] 'I am aware that she surrendered (or submitted) herself to die instead of you.' In Soph. *Ant.* 531, and in *Herc. Fur.* 72, ὑφειμένη represents the crouching position of a lurking snake, and of a bird brooding over her nest. Here the sense is, *scio eam se morti subjecisse*. How Hercules had heard this, we are not told.

525. ἔτ' ἐστιν] cf. 521. The sense is, 'You can hardly say that she *still lives*, if she engaged to die,' i.e. her life is virtually terminated, οὐκέτ' ἐστιν. By a quibble of this

kind Admetus disarms the suspicions of Hercules, and induces him to enter the house. Thus the plot turns on the requital made by Hercules for the unwonted hospitality of the prince in a season of mourning. Hercules is content to believe that οὐκέτ' ἐστὶ refers only to her *promise* to die, when summoned by Fate.—ἤνεσεν, see v. 12.

527. τέθνηκε] 'One who is doomed to die is dead, and one who is dead is nothing.' See 381. The meaning perhaps is, 'As one who is dead is nothing, so one *destined* to die is as good as dead.'

528. χωρίς] Hercules insists that, in popular opinion at least, 'to be and not to be' cannot be called, as Admetus says they are, the same thing. Soph. *Oed. Col.* 838, χωρίς τό τ' εἰπεῖν πολλά καὶ τὰ καίρια.

530. τίς φίλων] Hercules appears to think that some friend of the family must be *really* dead, and he uses the masculine, ὁ καθαρῶν. Admetus so far corrects him as to say it is a woman; but he again deludes him by the ambiguous term ὀθνεῖος, i.e. not a blood-relation. The word is a form of ἐθνεῖος, ἐθνικός, and seems to mean (like ἐτης, from the same root) 'one familiar to you by intercourse,' i.e. a fellow-citizen. See inf. 646, 828. By transposition of letters ὀθνεῖος passed into νοθεῖος, for which the more convenient form νόθος had become established in early times (*Il.* viii. 284).

533. ἄλλως] 'from another point of view,' 'in another sense.' Cf. 33.

537. τόνδε λόγον] 'What can be your object in making this remark?' viz., that you wish you had found me not in mourning. By ὑπογράφεις, Admetus charges Hercules with some attempt to deceive or disappoint him; and when he learns his guest's intention to depart, he at once protests against it, as a discredit to the house.

540. εἰ μόλοι] 'The arrival of a stranger (or guest) is annoying to persons in grief.' So Ar. *Ach.* 460, ἴσθ' ὀχληρὸς ὦν δόμοις.

542. Perhaps αἰσχροὺν δέ, as in *Cycl.* 425, ᾗ δει δὲ παρὰ κλαίουσι συνναύταις ἐμοῖς.

544. μέθες] 'dismiss me,' 'let me go.' In *Or.* 264, μέθες, μί' οὖσα τῶν ἐμῶν Ἐρινύων, the meaning is 'unhand me.'

546. ἡγοῦ σύ] Addressed to an attendant, who is ordered to conduct Hercules, in order to overcome his scruples, to a banqueting hall at some distance from the part of the house where they are now conversing, and to shut in (shut to) the doors leading from the αὐλή to the women's apartments, that their lamentations should not be heard. The real object, we may suppose, thus delicately disguised, was that the sound of revelry might not reach the mourners.

549. οὐ πρέπει] The Greeks had a superstitious dislike to let scenes or sounds of woe interfere with occasions of festive joy. See Aesch. *Ag.* 620—32.

554. ξένον μολόντα] 'When he had come to them as a guest.'

569. A beautiful ode on the palace and rich flocks of Admetus, which are supposed to have multiplied under the favour of Apollo νόμιος, the god of pastures. The wide extent of his domain is described, being virtually that of Thessaly itself. His goodness in opening his house in a time of grief is praised, and further reward for it is predicted; which prepares the audience to hear of the rescue of the wife from Death by Hercules.

ιβ. ὦ πολύξεινος] The nominative is sometimes used for the vocative where a person or place is specified rather than merely apostrophised. So *Andr.* 1, 'Ασιάτιδος γῆς σχῆμα, Θηβαία πόλις: *Phoen.* 783, ὦ πυλῦμοχθος Ἄρης. It is also used where the Latins use the accusative of exclamation, as ὦ μῶρος, *O stultum hominem*, *Med.* 61; ὦ δύστηνος, οἱ πέπλευκ' ἄρα, *Hel.* 461.

570. καὶ ὁ Πύθιος] 'Even the great and illustrious god whom men worship at Pytho (Delphi).—ἔτλα, sup. 1.

575. δόχμιος, applied to a hill, seems to mean *clemens*, 'gently sloping,' opposed to *δρθιος*, *ἀπότομος*. Or, perhaps, the *slanting* valleys, running transversely up into the mountains, may be meant.

579. βαλιαῖ] 'dappled.' *Hipp.* 218, βαλιαῖς ἐλάφοις ἐγχριμπτόμενα. *Rhes.* 356, ἦκεις διφρεῶν βαλιαῖσι πῶλοις.

581. δαφαινός] seems to mean both 'tawny' and 'murderous.' Here, as in *δαφωὸς ἀετὸς*, Aesch. *Prom.* 1043, it is hard to decide.

589. τοιγάρ] 'Hence it is that the land he inhabits is most productive in flocks along the side of the clear-flowing Boebian lake.' It is probable that this lake has been very much diminished and contracted. Mr Tozer says (*Researches in the Highlands of Turkey*, ii. p. 109), "The lake Boebe, or lake of Karla, is a most unpleasant looking piece of water, marshy and full of reeds: when the sun shone upon it from the west, it looked like a slimy bituminous swamp, and anything rather than the 'fair-flowing.'"

593. δρον τίθεται] 'He makes the clime of the Molossi (in Epirus) the boundary to his lands on the west, and over the Aegean sea as far (to the north) as the harbourless shores of Pelion he holds sway.' The literal translation of these words is difficult. By *κνεφαία ἱππόστασις* the stalls of the sun's steeds in the gloomy west are poetically described; and by the sea-god *Αἰγαίω* we must suppose the sea itself meant, which Admetus is said *κρατύνει*, as *elasgus* in Aesch. *Suppl.* 366 *κρατύνει βωμὸν ἐστίαν χθονός*.

The scholiast construes ἐπὶ τὴν Αἰγαίωνα ἀκτὴν τὴν ποντίαν καὶ ἀλιμενον.

600. ἐκφέρεται] 'is naturally inclined towards.' Between good birth and honour (αἰδῶς, αἰσχύνῃ), the Greeks thought there was a close connexion.

602. ἀγαμαι] 'I admire him for his good feeling.' So the MSS., though the word is *extra metrum*. Cf. *Rhes.* 245, ἀγαμαι λήματος, and *Ar. Ach.* 488, ἀγαμαι καρδίας. Here we may supply τῆς αἰδοῦς.

604. θάρσος ἥσται] 'But confidence sits on the throne of my heart, that so god-fearing a man will fare prosperously.' (Or, perhaps, as a general sentiment, 'That one who reveres the gods will ever meet with good luck.') Similarly *Aesch. Ag.* 952, οὐδ' ἀποπτύσαι, δίκαν δυσκρίτων ὀνειράτων, θάρσος εὐπιθὲς ἵξει φρενὸς φίλον θρόνον, 'I have not the courage to spurn my evil bodings as I would obscure dreams.'

608. ἄρδην] Raised aloft on the shoulders of the bearers. The procession to the pyre is ready to move on, when it is arrested by the sudden arrival of Pheres, the father of Admetus, with funeral offerings for the deceased.

610. ἐξιούσαν] See on v. 187.—προσείπατε, viz., with such addresses as sup. 460—5, and inf. 625.

618. κατὰ χθονὸς ἵτω] Both the Greeks and the Romans (not to mention other nations) threw personal ornaments on the pyre, with the notion that they would thus accompany the spirit to the regions below. Sometimes they were buried with the burnt bones, sometimes, it would seem, recovered from the fire and restored to use, the throwing them on the pyre being only a symbolical act (*Propert.* v. 7, 60).

620. ἥτις γε] *causal*; in Latin, *quippe quae pro te perierit*.

627. λύειν] 'pay,' λυσιτελεῖν. So *Hipp.* 441, οὐ τὰρα λυεῖ τοῖς ἐρώσι τῶν πέλας,—εἰ θανεῖν αὐτοὺς χρεών. *Med.* 1112, πῶς οὖν λυεῖ πρὸς τοῖς ἄλλοις τήνδ' ἔτι λύπην—ἐπιβάλλειν; For ἡ γαμεῖν we should expect εἰ δὲ μὴ κ.τ.λ. 'Or (if they are not such) it is not worth while marrying at all.' Or, perhaps, ἡ (γαμεῖν) τοιοῦτους γάμους, ἡ οὐκ ἄξιον γαμεῖν.

632. οὐ τῶν σῶν ἐνδεής] i. e. she shall be well provided with everything on our part.

633. ὅτ' ὠλλύμην ἐγώ] 'When I was about to die,'—your own son, and more deserving of your condolence.

639. ὑπεβλήθην] The technical term for taking a supposititious child was ὑποβαλέσθαι. *Ar. Thesm.* 407, εἰεν, γυνή τις ὑποβαλέσθαι βούλεται, ἀποροῦσα παίδων, and the child itself was ὑποβολιμαῖον. For a similar sentiment see *Virg. Aen.* iv. 365, 'Nec tibi diva parens, generis nec Dardanus auctor, Perfide; sed duris genuit te cautibus horrens Caucasus, Hyrcanaeque admorunt ubera tigres.'

643. τηλικίσδε] 'of such an age,' 'so advanced in life.' Soph. *Antig.* 726, οἱ τηλικοῖδε καὶ διδαξόμεσθα δὴ φρονεῖν πρὸς ἀνδρὸς τηλικούδε τὴν φύσιν; but *bodily stature* is expressed by τόσος and τοσοῦτος, e. g. Ar. *Equit.* 415; Hom. *Il.* ix. 485.

646. ὀθνεῖαν] See on v. 532.

647. μόνην] i. e. she *alone* would fulfil the parts of *two*. But the best MSS. give ἐμόν.

648. καλόν] The predicate; καλὸς ἂν ἦν ὁ ἀγὼν ὃδε σοι ἀγωνίσασθαι. See sup. 489.

650. πάντως] 'any how,' 'under any circumstances.'

651—2. This distich appears made up from 295—6.

654. πέπονθας] 'you have enjoyed,' 'you have had happen to you.'

655. ἦν ἐγώ] This passage conclusively shows that ἦν (properly ἦ for ξα) was used in the earlier Attic as the first as well as the third person of the imperfect. See also *Hipp.* 1012.

657. διαρπάσαι] A strong expression for 'divide among themselves.' So Hom. *Il.* v. 158, χηρωσται δὲ διὰ κτήσιν δατέοντο.

658. οὐ μὴν] There seems some ellipse; '(Selfish you may call me, perhaps); you will not *however* be able to say of me that from holding in light regard your old age I surrendered you to die; since I ever showed a respectful feeling towards you in an especial manner.'

660. κἀντὶ τῶνδε] 'And for all this respect such is the requital which you and my mother have given me in exchange.' See on v. 46. For κἀντὶ perhaps we should read κᾶτα, 'and *then* after all you made me this return.'

662. οὐκέτ' ἂν φθάνοις] 'You cannot now be too quick in begetting sons to support you in your old age.' A bitter taunt, especially to an old man. Cf. *Heracl.* 721, φθάνοις δ' ἂν οὐκ ἂν τοῖσδε σὸν κρίπτων δέμας. *Tro.* 456, οὐκέτ' ἂν φθάνοις ἂν ἄβραν ἰστίοις καταδοκῶν.

664. προθήσονται] 'shall lay out.' *Hec.* 611, ὡς παῖδα λουτροῖς τοῖς πανυστάτοις ἐμὴν λούσω προθῶμαι τ'. *Suppl.* 51, τί γὰρ; ἃ φθιμένους παῖδας ἐμοὺς οὔτε δόμοις προθέμαν.

666. τὸ ἐπὶ σέ] 'as far as *you* are concerned.' *Rhes.* 397, καὶ μὴ τούπὶ σ' Ἀργείων ὑπὸ Τροίαν ἐᾶσαι πολεμίων πεσεῖν δορί. See Donaldson, *Gr. Gr.* § 483 (c).

671. οὐδεὶς (οὐδ' εἰς Porson) violates the law of the pause at the end of a senarius, like the well-known verse with which the *Ion* commences, Ἀτλας ὁ χαλκείοισι νῶτοις οὐρανὸν κ.τ.λ.

675. Pheres replies with warmth, and in language representing the rhetorical style so much in fashion at Athens in the age of Pericles. He bids his son be more respectful to his father, and denies that he has any just cause of complaint against him. *He* has no reason to taunt others for

being over-fond of life, since he allowed his own wife to die for him.

ib. αὐχεῖς] 'Do you suppose you are pursuing some slave with your insult?' For ἐλαύνειν or περιελαύνειν τινὰ κακοῖς &c. see *Heracl.* 1007, *Andr.* 31, *Ar. Equit.* 290, περιελῶ σ' ἀλαζονείαις.

678. γνησίως] By being born a citizen; by right of legitimacy. For a man might be ἐλεύθερος though born a slave.

679. νεανίας] 'pert,' 'forward words.' So νεανίαις ὄμοισι, *Hel.* 1562.—βαλὼν, 'you shall not, after thus assailing me, come off with impunity,' lit. 'depart so,' or 'as you are.'

682. ὀφείλω δ' οὐχ] In cases like this, e.g. *inf.* 1009, χρῆ—μομφὰς οὐχ ὑπὸ σπλάγχνοις ἔχειν, *Hipp.* 507, χρῆν μὲν οὐ σ' ἀμαρτάνειν, it is not easy to say whether the negative belongs to the finite verb or to the infinitive. In the latter case, μὴ would properly be used; but by a kind of attraction (as in οὐ φημι, οὐ δοκῶ), οὐ is admissible even if taken, as its position indicates, with the infinitive.

685. The syntax is, εἰ δυστυχῆς ἔφυσ, δυστυχῆς ἔφυσ σταντῶ.

690. μὴ θνήσκε] See Donaldson *Gr. Gr.* 528. The sense is, 'I don't ask you to die for me, and so I am not bound to die for you in return.' The next verse is parodied by Aristoph. in *Nub.* 1415, *Thesm.* 194, as sup. 675 was in *Av.* 1244.

694. σὺ γοῦν] 'At least, *you* seem to think so, who shamelessly showed a determination not to die.'

696. κατακτάς] 'Having caused (i.e. allowed) the death of this young lady.'

697. ἡσσημένος] 'defeated by,' 'proved inferior to,' i.e. ἡσσων ὦν, a sense on which the genitive in fact depends. *Hipp.* 727, πικροῦ δ' ἔρωτος ἡσσηθήσομαι. *Heracl.* 233, τὴν εὐγένειαν τῆς τύχης νικωμένην.

706. πλείω] 'More than enough.'

708. λέγε] 'Nay, say on, since I have had my say.' You may add what you please to your reproaches of me, since I shall not rejoin. The allusion is to the threat of more in v. 705. Admetus says he is indifferent about it; his father has deserved that and more to be said against him, and therefore he, the son, does not care for taunts which are merely in answer to taunts.

712. ψυχῇ μιᾷ] He means that Admetus wants to live two lives, both his own and that of his wife. Cf. 883.

713. καὶ μὴν] 'Well, but you would fain live a life longer than that of Zeus.' You, by your selfish love of life, show that you wish to live for ever. The sense may also be virtually an imperative, 'Then live on, if you please,' &c. In either case the imprecation alluded

to in the next line refers to the proverbial miseries and discomforts of extreme old age.

716. *σύ*] Again emphatic. 'Why, are not *you* showing your love of life, by burying your wife (that you might live on yourself)?'

719. *ἀνδρός*] Said, perhaps, in reference to the charge of *ἀψυχία*, i. e. *ἀνανδρία*.

723. *ἐν ἀνδράσιν*] So *Andr.* 591, *σοί που μέτεστιν ὡς ἐν ἀνδράσιν λόγου*;

724. *ἐγγελάς*] A satire on the pretended grief that is exhibited when love of money is stronger than the tie of natural affection. The sense is, 'If I have not died for you, I have been spared the hypocritical grief of such a son.'

728. *ἄφρονα*] The taunt seems to lie in the folly of youth that consented, and the wisdom of old age that refused, to die for Admetus.

730. *αὐτός*] Briefly put for *αὐτὸς θάψει, αὐτὸς ὧν φονεύς*.

731. *κηδεσταῖς*] 'your relations by marriage.'

732. *ἦ τᾶρα*] See 642. *Hipp.* 480, *ἦ τᾶρ' ἂν ὀψέ γ' ἄνδρες ἐξεύροιεν ἂν, εἰ μὴ κ.τ.λ.* For the double accusative after *τιμωρεῖσθαι*, see *Med.* 261, *πόσιν δίκην τῶνδ' ἀντιτίσασθαι κακῶν*: *Cycl.* 695, *εἰ μὴ σ' ἐταίρων φόνον ἐτιμωρησάμην*.

735. *παιδὸς ὄντος*] 'though your son yet lives.' The genitive may depend on *ἄπαιδε*, or be taken absolutely. The following *γὰρ* explains how they will be virtually childless, i. e. by the son refusing ever to admit them to his house.—*νεῖσθε* has, as usual, a future sense.—*ἀπειπεῖν*, 'to disown,' sup. 487.

741. The chorus sings a brief hymn as the funeral procession moves off the stage.

744. *κάκει*] In the other world, as here on earth, where virtue, generally at least, has its reward. So *ἐκεῖνος* is often used of a deceased person, e. g. 1056, 1092.

746. *παρεδρεύοις*] This notion, of persons of eminent merit being placed, as it were, at the right hand of the queen of Hades, has its counterpart in the opinion that kings were more honoured among the dead (*Aesch. Cho.* 350).

747. A servant now comes on the stage, relating the outrageous conduct of Hercules in a house of mourning. He called up the servants, and lectured them soundly, and kept calling out to them for more food. The passage, as before remarked, has a comic tone, perhaps as a relief from the scenes of grief preceding. Hercules, though boisterous in his cups, is a kind-hearted guest, and afterwards makes all amends in his power for his untimely revelry.

752. ἀμείψασθαι] 'to pass.' See on v. 462.

756. χείρεσσι] As an epic form, this is remarkable in an Attic senarius.—κίσσινον, either 'made of ivy-wood,' σκύφος κισσοῦ, *Cycl.* 390, or 'carved with a border of ivy-leaves.'

757. εὐζωρον] 'lively,' 'sparkling;' contracted from ζωερὸς, like ζωρότερον in *Hom. Il.* ix. 203, rendered by *Martial* (viii. 6. 12), *vividius merum*.

764. ἐφίετο] *mandabat, jubebat*. The imperfect tenses express the continuance of the several actions. Admetus, with true hospitality, had not permitted the merriment of his guest to be interfered with.

765. καὶ νῦν] 'And so now I am entertaining in the house a stranger who is some mischievous thief or a bandit.' Or perhaps ἐστιῶ ξένον = ξενίζω κλῶπα. He speaks bitterly from the vexation he has felt, and from strong affection for the deceased.

768. ἐξέτεινα] The hands were extended in front, and partly raised, in the expression of grief, as shown by paintings on Greek vases. The scholiast here quotes the two verses now restored to the prologue of *Aesch. Cho.*, 7—8.

771. ἄρα] *nonne*, as sup. 341.

773. σεμνὸν καὶ π.] 'solemn and thoughtful.' So *σεμνοῖς*, inf. 800.

778. θυράλου] Hercules had misunderstood ὀθνεῖοι, sup. 533. So inf. 805, 828.

780. οἶδας] is a somewhat doubtful Attic word, and perhaps Nauck is right in reading οἰσθας.

786. ἀλίσκεται] It is not capable of being acquired or realised by the art of the seer.

790. τίμα] The honour due to Aphrodite was jealously paid by the Greeks. The plot of the *Hippolytus* mainly turns on the too stern refusal of it. The goddess is there made to say (5—6), τοὺς μὲν σέβοντας τὰμὰ πρεσβεύω κράτη, σφάλλω δ' ὅσοι φρονοῦσιν εἰς ἡμᾶς μέγα.

792. τὰ ἄλλα ταῦτα] these other cares about to-morrow, &c.

795. πύλας] If this, and not τύχας, is the true reading, the sense must be ὑπερβὰς, 'stepping across,' 'passing through.' But πύλαι is less correct than θύραι for an inner door.

797. ξυνεστῶτος] 'your contracted thoughts.' So ξύστασις φρενῶν in *Hipp.* 983. Here also there is a var. lect. of high authority, κακοῦ for φρενῶν.—μεθορμιεῖ, μεταλλάξει, a metaphor from changing a ship's moorings.—πίτυλος, the plashing sound of the wine as it falls gurgling into the bowl, or goblet.

802. οὐ βίος] *Plat. Phileb.* p. 62 c, εἴπερ γε ἡμῶν ὁ βίος ἐσται καὶ ὁπωσοῦν ποτε βίος.

804. οὐχ οἶα] οὐ ταιαῦτα οἶα (ἀ) ἀξία ἐστὶ γέλωτος. Cf. Ar. *Ach.* 753, τί δ' ἄλλο πράττεθ' οἱ Μεγαρήϊς νῦν; M. οἶα δὴ, i. e. πράττομεν οἶα πράττομεν.

805. θυραῖος] See v. 778.

807. τί ζῶσιν;] 'Living, indeed!' i. e. τί λέγεις, ζῶσιν; So in *Ion* 286 (if the reading can be trusted) τιμᾶ· τί τιμᾶ; *Phoen.* 1726, ἰὼ, δειν' ἐγὼ τλᾶς. A. τί τλᾶς; *Iph. A.* 460, τὴν δ' αὖ τάλαιναν παρθένον, τί παρθένον;

813. χαίρων ἴθι] A formula of deprecating further inquisitiveness. Admetus had forbidden the servants to explain the real state of affairs, v. 764.

816. πέπονθα δεινὰ] 'Can it be that I have been deceived by my hosts, and that they have not shown to me the confidence I deserved?'

822. ἔπειτα] ὁμως. *Med.* 1397, ὦ τέκνα φίλτατα. M. μητρί γε, σοὶ δ' οὐ. I. κᾶπειτ' ἔκανες;

828. θυραῖον κῆδος] 'One whom he was concerned for as a stranger.'

829. βίᾳ θυμοῦ] Against my better impulse; doing violence to my feelings.—ὑπερβαλὼν, sup. 795.

832. ἀλλὰ σοῦ] The genitive of exclamation; 'but to think of your not telling us!' So *Med.* 1051, ἀλλὰ τῆς ἐμῆς κάκης, τὸ καὶ προέσθαι μαλθακοὺς λόγους φρενός.

834. ποῦ καὶ] See on v. 482.

835. παρ' οἶμον] The Greeks, like the Romans, buried the ashes of the dead outside the cities, ἐκ (ἐξω) προαστίου, whence the terms ἐκφέρειν and *efferre*. So *Rhes.* 881, θάπτειν κελεύει λεωφόρου πρὸς ἐκτροπὰς, i. e. 'at the turning off from the highway road.'—ξεστὸν, built of cut and smoothed stone.

842. ὑπουργῆσαι] 'to do a favour in return,' 'to serve him with a good turn.' The verse is perhaps interpolated.

845. προσφαγμάτων] The partitive genitive, 'drinking of the blood-offerings.' It would seem from this that victims were already offered to the spirit of Alcestis according to the forms and customs of hero-worship. The word seems to imply a preliminary propitiation by blood, to be followed by other offerings such as oil, honey, &c. Cf. *Helen.* 1255, προσφάζεται μὲν αἷμα πρῶτα νερτέροισι—καὶ τᾶλλ' ὅσα χθῶν καλὰ φέρει βλαστήματα (1265).

847. περιβάλω] 'If once I shall have thrown round him the enclosing circle of my arms.' So περιπτύσσων χέρας, v. 350.

849. μογούντα] πιεζόμενον.—πρὶν, without the ἀν, is not of frequent occurrence.

851. For τῶν Aldus reads τὴν, viz. ὁδόν. But οἱ κάτω κόρη ἀναξ τε may be the syntax intended.

861. Admetus returns from the funeral to his house.

He expresses with much pathos his sense of loneliness and his wish to join in the other world her whom he has lost.

867—8. *κεῖνος* and *κεῖνα*, like *ἐκεῖ*, often mean 'those in the other world;' literally, 'those others' in contrast with 'those here.'—*ἐραμαι*, cf. *Hipp.* 219, *πρὸς θεῶν*, *ἐραμαι* *κυσὶ θεῶν*: *Ar. Vesp.* 751, *κείνων ἐραμαι*, *κεῖθι γενοίμαν*.

870. *δμηρον*] 'One who has surrendered herself thus as a hostage for me.'

872. *πρόβα*] 'Advance further on, go into the interior of the house.' He had stopped at the entrance, with the exclamation *στυγναὶ πρόσοδοι*, v. 861.

877. The metre (v. 894) seems to require *κάπαντα*, *coram*.

878. *ἐμνησας*] 'You remind me of what makes my heart sore: for what greater misfortune can a man have, than to lose a faithful wife? O that I had never married, and lived with *her* in this house!'—*ἀμαρτεῖν* may be explained in three ways; (1) for *τοῦ ἀμαρτεῖν*. (2) By supplying *τούτου* after *μείζον*, and taking *ἀμαρτεῖν* (by a usual construction, without the article) as in apposition to *τούτου*. (3) *τί μείζον κακὸν ἐστὶν ἀλόχου ἀνδρὶ ἀμαρτεῖν*: In this case, *κακὸν* is somewhat improperly used for *κτῆμα*. Hermann translates, 'Quid tristius est ad amittendum quam fida uxor?'

882—8. This is a beautiful passage. 'O how I envy those who have never married and have no children! For theirs is but a single life, and to have to grieve for the loss of that is no very heavy woe; but to witness the illnesses of children, and the ravages made by deaths on bridal beds, is more than one can bear, when one might remain all one's life childless and unmarried.' Compare *Med.* 1090, *καὶ φημι βροτῶν οἵτινές εἰσιν πάμπαν ἀπειροί, μηδ' ἐφύτευσαν παῖδας, προφέρειν εἰς εὐτυχίαν τῶν γενομένων*. *Hipp.* 258, *τὸ δ' ὑπὲρ δισσῶν μίαν ὠδίνει ψυχὴν, χαλεπὸν βάρος, ὥς καγὼ τῆσδ' ὑπεραλγῶ*.

900. *δύο ἀντὶ μιᾶς*] So sup. 712, *ψυχῇ μιᾷ ζῆν, οὐ δυοῖν, ὀφείλομεν*.

904. The chorus give a short but touching anecdote, by way of consolation, of a relative of theirs who had lost an only son, and that when advanced in life; yet he bore it with resignation, though he was left childless.

907. *ἄλῃς*] here and in *Med.* 630, *εἰ δ' ἄλῃς ἔλθοι Κύπρις*, properly means 'just enough and no more,' i. e. *μετρίως*.

911. *σχῆμα δόμων*] a periphrasis, like *Ἀσιότιδος γῆς σχῆμα*, in *Andr.* 1, applied to an object the form of which has become familiar to the eye.

912. *μεταπίπτοντος*] A metaphor from a change in a throw of dice, 'now that fortune has taken this turn against me.' In *Ion* 412 *μεταπεσεῖν βελτίονα* is the prospect of better luck after misfortune.

914. τὸ μέσον] The interval, i.e. the difference, is great. The whole of this passage, from its simple and natural pathos, is one of great beauty.

926. παρ' εὐτυχῇ πότμον] 'Close following on a career of prosperity.' In this sense παρ' αὐτὰ τὰ δεικνύμενα is 'close after the commission of the crimes,' Dem. *Mid.* We might however here translate 'in contrast with your former happy lot.'

932. παρέλυσεν] 'has caused many to part from a wife.' See on v. 117.

935. Admetus begins now fully to recognise his desolate condition. He cannot bear to enter a house where every object will remind him of his loss, and he will feel acutely the taunts which will be heaped on him for his selfishness.

936. οὐ δοκοῦντα] 'though it may seem to you not to be so.' So δὲ οὐ χρῆν ζῆν is 'who ought no longer to have been alive.'

939. παρὲς] παρελθὼν, sup. 695.

940. ἄρτι μανθάνω] 'I know it now.' *Bacch.* 1296, Διόνυσος ἡμᾶς ὤλεσ', ἄρτι μανθάνω.

942. See sup. 195.

950. ἐξωθεν] is opposed to τὰ μὲν κατ' οἴκους, and therefore means that Admetus will be unable to face, or to take part in, the marriages of his friends outside of the palace.—ἐλῶσι, ἐλάσουσι, 'will drive me away,' or, perhaps, 'will drive me wild.'

953. ὁμήλικας] appears to be feminine.

955. τὸν αἰσχρῶς ζῶντα] 'one who to his disgrace is still alive.'

958. στυγεῖ] viz., οὐ θέλοντας θανεῖν.

960. κύδιον] Hesych. κρείττον, αἰρετώτερον. This is one of many *military* terms implying valour, but afterwards used in an ethical sense, which have no positive in use, like ἀρείων, ἀμείνων, βελτίων, ὀπλότερος, κρείσσων.

962. The chorus sing an ode on the inexorableness of Fate, and the impossibility even of the demigods escaping death. They conclude with repeating compliments to the memory of Alcestis the Good.

ib. διὰ μούσας] 'Through all literature,'—not however necessarily *written*, but orally preserved, chiefly in verse. So *Hipp.* 451, ὅσοι μὲν οὖν γραφάς τε τῶν παλαιτέρων ἔχουσιν, αὐτοὶ τ' εἰσὶν ἐν μούσαις ἀεὶ,—where γραφαὶ probably refers to *pictures*. The capacity of the art of writing was, even in the age of Pericles, very limited at Athens. The chief use of it was in penning such brief documents as letters, messages, or medical prescriptions on wooden tablets, such as are below attributed to Orpheus, who was often associated, if not confounded, with Musaeus. See *Ar. Ran.* 1032—3.

963. *μετάρσιος ἦξα*] 'I have followed the path of the stars;' in allusion to the poet's fondness for the study of astronomy.

964. *πλείστων*] 'And after having engaged in very many subjects, I have found nothing superior to the law of necessity; no, not any drug in the Thracian records written down from the tongue of Orpheus, nor any of those which Phoebus gave to the sons of Asclepius (i. e. to physicians generally), culling them as remedies against disease for much-afflicted mortals.'

974. *μόνας—θεᾶς*] 'Of this goddess alone one can approach neither altars nor any statue, nor does she attend to victims.' So Aeschylus said of Death, *μόνος θεῶν γὰρ θάνατος οὐ δώρων ἐρᾷ, οὐδ' ἄν τι θύων οὔτ' ἐπισπένδων ἄνοις*.

978. *καὶ γάρ*] 'For even what Zeus may have willed, that he cannot accomplish without thee.' For the supreme power of *ἀνάγκη* (the *saeva Necessitas* of Horace), see Aesch. *Prom.* 526. So *Hel.* 514, *δεινῆς ἀνάγκης οὐδὲν ἰσχύει πλεόν*. Zeus was called *τέλειος*, 'the accomplisher,' but his will was subordinated to that of Fate.

980. *καὶ τὸν ἐν X.*] 'Nay, even the iron made by the Chalybi it is *you* who by force reduce from the ore.' The *σὺ* is emphatic (see on 255), and the sense is, that nothing but the force of Necessity would make the hard rock melt. Hence *ἀδάμας*, 'irreducible,' was in the first instance applied by those ignorant of mineralogy to some heavy stone, like basalt, out of which no iron could be got. And so Aesch. *Cho.* 315, *τέκνον, φρόνημα τοῦ θανόντος οὐ δαμάζει πυρὸς μαλερὰ γνάθος*. There were two forms of the proper name, *Χάλυψ* and *Χάλυβος*. From the former Virgil calls steel *vulnificus Chalybs*, *Aen.* viii. 446, and *Χαλύβω πελέκει* occurs Eur. *Frag. Cret.* 476—7. See also Aesch. *Theb.* 725.

981. *ἀποτόμου*] See on v. 118.

982. *ἀφύκτοις*] The term is taken from the grip of a wrestler. So Aesch. *Eum.* 746, *πάλαισμ' ἀφυκτον τοῖς ἐναντίοις ἔχοις*.

984. *κλαίων*] *δακρύοις*, *lugendo*.

989. *σκότιοι*] 'bastard.' Hom. *Il.* vi. 24, *σκότιον δέ ἐ γείνατο μήτηρ*. Cf. *Troad.* 252, *λέκτρων σκότια νυμφευτήρια*. Others translate 'perish in darkness.' The demigods are meant, children of mortal women begotten by gods.

996. *θεοῖσι ὁμοίως*] Equally with a shrine or altar of the gods.

1000. *δοχμῶν*] Perhaps this means, 'proceeding along the side of the road,' so as to get close to the tomb, which was *ὀρθὴν παρ' οἴμον*, sup. 835. See also 575.

1003. *μάκαιρα δαίμων*] which, according to the Jewish

and Christian sentiment, would mean 'a blessed angel,' has reference to the Greek doctrine of hero-worship, and honours paid to the shades of the great in the more favoured abodes of Elysium. They thought that the *δαίμονες* had great power for good or for evil; whence the chorus now add, *εὖ δὲ δόλης*.

1009. *μομφάς*] 'He ought not to keep in his heart his causes of dissatisfaction without saying anything about them.' The *οὐ*, in fact, negatives *χρῆ* rather than *ἔχειν*. See on v. 682. The sense is, 'I will tell you plainly why I blame you;' and he goes on to say, that having been present in the house in a time of trouble, he expected (*ἡξίλου*) to be treated as a friend; but Admetus had not explained to him that his wife was lying dead, but had entertained him in the palace.

1014. Nearly the same verse occurred sup. 778.

1016. *δυστυχοῦσι*] *ὅτε ἐδυστύχησαν*. Here again the dislike of joining festivity with grief is expressed.

1018. *λυπεῖν*] To annoy you by further reproaches.

1020. *γυναῖκα τήνδε*] He leads by the hand a woman muffled up. It is Alcestis whom he has rescued from the grip of Death; but he pretends it is a woman whom he had gained as a prize in a contest, and now desires to deposit for a while in the house of a friend.

1023. *ὃ μὴ τύχοιμι*] A euphemism for *κακῶς*.—*προσπολεῖν, πρόσπολον εἶναι*.

1027. *τιθέντας*] *cum in eo erant ut proponerent, &c.*

1029. *τὰ κοῦφα*] 'those who were first in running' (lit. 'in feats of lightness'). Some, looking to the apparent antithesis with *τὰ μείζονα*, interpret 'smaller contests.' For the construction of *νικᾶν* see Donaldson *Gr. Gr.* § 466.

1032. *γυνή*] Here also it is rather doubtful if a *third* prize is meant, or, as seems more probable, that the second prize named (which in point of fact would be the first) includes both the cattle and the woman. It seems unlikely that Hercules would speak of himself as the winner only of the third prize, and *πολλῷ μόχθῳ* is better suited to the greater contest. Moreover, wrestling, not running, was Hercules' forte.

1033. *παρεῖναι*] (*παρίημι*) 'to let pass.' Cf. 939.

1037. *οὗτοι*] 'It was not to put a slight on you, nor to class you among enemies, that I concealed from you my wife's unhappy fate; but (that) this would have been grief added to grief, if you had gone off to the house of some other guest.' This refusal of Admetus is naturally and beautifully expressed. It is true poetry, and the sentiments make amend for the apparent selfishness he had before displayed.

1050. *πρέπει*] See v. 512.

1054. *σου*] Perhaps *σοῦ*. 'In saying this I have

regard to *you* rather than to them,' i. e. to keeping safe for my friend a deposit entrusted to my care.

1055. εἰσβήσας] 'Should I introduce her to the chamber of my departed wife, and keep her there? But surely I cannot take her as a partner to the bed of that dear deceased.' See above on 302, 482, and 744. *Bacch.* 466, Διώνυσος ἡμᾶς εἰσέβησ' ὁ τοῦ Διός.

1058. ἐλέγξῃ] 'should blame me for (or 'charge me with') being false to my benefactress and throwing myself on the couch of another young wife.' Here also we see the dislike felt by the Greeks to a second marriage.

1063. τὰ αὐτὰ μέτρα] The same proportions, the same stature in your figure.—προσῆξαι, 'you resemble hers in your person.' From a secondary present εἰκω the Attics formed an active and a passive perfect, εἰκῶς and εἰξασι=ἐοικῶς and ἐοίκασι. *Iph. A.* 846, *Ar. Nub.* 342, *Aesch. Cho.* 551. The Homeric ἐκτην is the dual of the pluperfect passive.

1065. ἔλῃς] To 'catch one already caught' is a proverbial phrase, like 'killing the slain over again,' τὸν θανόντ' ἐπικτανεῖν, *Antig.* 1030.

1067. θολοῖ] She disturbs, confounds, my feelings. A metaphor from muddy water. Cf. θολεροὶ λόγοι, *Aesch. Prom.* 904.

1068. κατερρώγασιν] 'have burst out in down-flowing streams.' Cf. *Soph. Trach.* 852, ἔρρωγεν παγὰ δακρύων *Philoct.* 824, ἄκρου τις παρέρρωγεν ποδὸς αἰμορραγῆς φλέψ.

1070. ἐγὼ μὲν] 'For my own part, I cannot say anything in favour of your fortune; but 'tis one's duty, whatever god of luck shall visit us, to bear with patience what he sends.'—καρτερεῖν, a neuter verb, takes the accusative from the sense of τολμᾶν. So ἐγκαρτερεῖν θάνατον in *Andr.* 262.

1075. βούλεσθαι ἄν] ὅτι βούλοιο ἄν. The infinitive is less usual in this sense than the simple participle, οἰδᾶ σε θέλοντα.—ἀλλὰ ποῦ, 'but that cannot be.' In this formula, as in καὶ πῶς, καὶ τίς, &c. (sup. 482) an ironical question is asked. *Orest.* 1179, θεοῦ λέγεις πρόνοιαν ἀλλὰ ποῦ τόδε; *Heracl.* 510, ποῦ τὰδ' ἐν χρηστοῖς πρέπει;

1077. μὴ ὑπέρβαλλε] 'Do not go beyond reasonable limits in your affection.'

1079. προκόπτεις] 'What advance would you make?' A metaphor from pioneers clearing a road in front of an invading force. *Hipp.* 23, τὰ πολλὰ δὲ πάλαι προκόψας, οὐ πόνου πολλοῦ με δεῖ.

1084. ἀνδρα τόνδε] We may perhaps render this 'So that I, her husband, no longer take pleasure in life.'

1085. ἡβάσκει] Others have ἡβᾷ σοι, but the verb, though rare, is formed on the analogy of γηράσκω. *Xen.*

Αναβ. iv. 6. 1, τοὺς δὲ οἰκέτας καταλείπει τῷ κωμάρχη, πλὴν τοῦ υἱοῦ τοῦ ἄρτι ἡβασκοντος.

1086. *εἰ χρόνος*] i. e. nothing but death will ever bring me relief.

1088. *ὦλον*] ὡς δεινόν. An exclamation, not a question.

1092. *δπουπέρ ἐστι*] Whether on earth or in Hades. As there was no longer any ambiguity, or any pending event to be described, he does not say *δπου ἂν ᾖ*.

1094. *ὡς*] i. e. *ἀλνει με ὡς μ. κ.* Hercules repeats his praise in *ἐπῆνεσα*, which, according to the usual sense of the word, means, 'I praise your fidelity, but I decline to accept your view of the duty of celibacy.'

1098. *πρός σε τοῦ*] See on v. 275.

1103. *καὶ σὺ συννικᾷς*] Ambiguously said, both of the prize really belonging to Admetus, and of a friend sharing in the joy of a friend's success, since *κοινὰ τὰ τῶν φίλων*, as the proverb was.

1105. *εἰ χρεών*] sc. *αὐτὴν ἀπιέναι*. The reply is, 'I must look at her, if you are not to be angry with me,' i. e. if I wish to avoid quarrelling with you.

1111. *προσπόλοισ*] viz., to whom the order *κομίζετε* was addressed.

1115. *δεξιᾷ*] There seems a play on the double sense, 'I trust to your plighted faith,' and 'I trust her only to your hand.'

1118. The old reading *καρατόμῳ*, corrected in Nauck's edition, involved the objectionable elision of the *ι* in *Γοργόνι*. He gives ὡς *καρατομῶν*, 'as if I were Perseus cutting off the Gorgon's head, and looking away to avoid being turned into stone.'

1121. *βλέψον*] Hercules here removes the veil with which Alcestis had been covered.—*πρέπειν, ὁμοίαν εἶναι*.

1125. *κέρτομος*] seems to mean 'deceitful.' So in *Soph. Phil.* 1235, *πρὸς θεῶν, πότρεα δὴ κερτομῶν λέγεις τάδε*; *N.* *εἰ κερτόμησις ἐστι τάλληθῇ λέγειν*. *Iph. A.* 1006, *ψευδῇ λέγων δὲ καὶ μάτην ἐγκερτομῶν θάνοιμι*.

1128. The full sense is, *ὅδε, δὲ ξένον ἐποίησω, οὐκ ἐστὶ ψυχαγωγός*. 'It was no necromancer whom you took as a guest into your house.'

1131. Perhaps *ζῶσαν ὡς*, since *ὡς* takes the accent when it comes after the word it qualifies. *προσείπω*, the deliberative subjunctive. *Ar. Ran.* 1, *εἰπω τι τῶν εἰωθότων, ὧ δέσποτα*;

1134. *οὐποτε*] 'When I thought I should never see you more.'

1135. *φθόνος*] This is said, because Zeus had killed Asclepius for restoring the dead to life.

1138. *σώζῃ*] 'Continue to keep you in his care.' See on 514.

1142. ἐκ λόχου, sc. ἀναστὰς] Mr Tozer (*Researches in the Highlands of Turkey*, ii. p. 326) mentions a superstition still prevalent, that "young men who refuse to give up their lives without a struggle, wrestle with Charon on a threshing-floor."

1146. ἀφαγνίζεσθαι and ἀφοσιῶσθαι were used when persons desired to make peace with some offended god. Here there is an allusion to a curious superstition about the third day after death, on which offerings called τὰ τρίτα were made to the departed spirit (*Ar. Lysist.* 613).

1152. αὖθις] 'at another time.' So *Aesch. Ag.* 308, θεοῖς μὲν αὖθις, ὧ γύναι, προσεύξομαι.

1153. πόδα] If the reading be right, this must be taken for a cognate accusative.

1155. ἐπὶ] 'on the event of.' So *Ar. Equit.* 655, ἐπὶ συμφοραῖς ἀγαθαῖσι ταῖς ἡγγελμέναις εὐαγγέλια θύειν. *Ih.* 406, πῖνε πῖν' ἐπὶ συμφοραῖς.—ιστάναι, *instituere*. *Dem. Mid.* p. 530, χοροὺς ιστάναι κατὰ τὰ πάτρια καὶ κνισσᾶν ἀγνιάς καὶ στεφανηφορεῖν.—προστροπαῖς, 'with supplications by slain oxen;' with supplicatory sacrifices.

1157. βελτίω] 'We have adapted ourselves to a better life than the one just before;' we have changed from grief to joy. So *Aesch. Prom.* 313, γίγνωσκε σαυτὸν καὶ μεθάρμοσαι τρόπους νέους.

1159—63. The *Medea*, *Andromache*, *Helena*, and *Bacchæ* end with the same or nearly the same lines, which seem to have formed a tragic commonplace on the dismissal of the audience.

Cambridge :
PRINTED BY C. J. CLAY, M.A.
AT THE UNIVERSITY PRESS.



